



A L I T E R A L T R A N S L A T I O N

OF

ST. PAUL'S EPISTLE TO THE ROMANS,

ON

DEFINITE RULES OF TRANSLATION



BY

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AUTHOR OF "RULES FOR ASCERTAINING THE SENSE CONVEYED IN ANCIENT
GREEK MANUSCRIPTS," &c. &c.

PART I.

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P R E F A C E.

IT is no light undertaking to attempt, in the present day, to produce a Translation of the Sacred Scriptures; and he that shinks not from the labour, should consider, that assiduity is but one of the requisite qualifications. Perseverance may, and does exist, without learning, or without a capacity of mind fitted for grappling with a subject, that has, for so many hundred years, received the utmost attention, and that has been advanced to the state of perfection, that the labour and wisdom of the most indefatigable, and most learned, and powerfully minded men have been able to advance it. To entertain a reasonable hope of labouring with success in such an undertaking, a man ought to feel convinced that he possesses some advantage over those that have preceded him; either that his Learning and Research are more extensive, or that his Powers of Mind are greater; or that he

possesses some description of Knowledge, of which they were ignorant. Convictions of this description, if rationally founded, are a sufficient warrant for such an undertaking; and the Public, if persuaded of the existence of the same, are called on, not to say required, to examine and weigh with care and attention, the arguments advanced in support of the views of such an author.

In presenting this work to the Public, I do not claim attention to it, on the ground of my possessing Learning and Research; for the plan I have followed is, in all cases, to confine my translation of the Greek into, English, to the precise Words, and as far as I comprehend the subject, the exact Sense, that the Received Translation or Donnegan authorizes. In the Cases of Nouns, and the Tenses &c. of Verbs, I invariably follow Valpy's Greek and English Grammar. These authorities being highly esteemed, I have endeavoured implicitly to copy; I admit my obligation to follow, in all cases, their dictates; but in no case, do I profess to justify them.

Neither do I claim attention to my work, on the

ground of esteeming myself to possess greater powers of Mind than those that have preceded me; but I rest my claim, *exclusively*, on my conviction, *that I possess information of which they were ignorant*; and *that* indeed of a nature, that appears to me, of vital consequence to the attainment of the required end. On this ground, *alone*, do I venture to come forward as a translator of the Sacred Scriptures, and as I lay claim to nothing worthy of attention but this; indeed, as I desire in all other respects to follow the directions of those that have preceded me, I trust my endeavour will be examined with an *exclusive* reference to this one point, to which, *alone*, I solicit attention, and which, *alone*, I feel called on to explain and defend.

The information that I consider I possess, consists, in an expectation of my having discovered the following particulars :—

- 1st. The Punctuation employed by the Greeks.
- 2nd. The method of determining, in all cases, the character of the Sense intended to be conveyed.
- 3rd. The Sense conveyed by the Insertion and Omission of the Article.

For the elucidation and explanation of the above particulars, I must refer my readers of my Pamphlet, entitled *Rules for Ascertaining the Sense conveyed in Ancient Greek Manuscripts*. No one acquainted with Greek will maintain, that the possession of information on these points, is not essential to the attainment of a correct Translation; and as I believe my views on these points to be correct, I feel bound to submit them to public consideration. May He, without whom nothing is Strong, nothing is Holy, nothing is Pure, be pleased to grant, that should my views be erroneous, my endeavour may be, by His direction, a means of exciting others to labour, and ultimately, of obtaining the truth.

HERMAN HEINFETTER.

17, *Fenchurch-street*,

July 1st, 1848.

INTRODUCTION.

IN the following Translation, I adhere, in every case, to what is stated in the following observations :

1st. No Greek word is Translated differently to that which the Received Translation or Donnegan authorizes.

2nd. In every case, the expression of the Translation of the Tenses of Verbs, is that which Valpy states in his Grammar to be the rendering of them ; except, as far as my Rules, may, in some few cases, to a certain extent, interfere.

3rd. The Expression and Omission of the Article, is made, in all cases, to effect the Sense ; the character of which effect, is defined and particularized in my Rules.

4th. The whole of the Punctuation is in accord-

ance to what, according to my Rules, is expressed in the original.

5th. No transposition of words is admitted beyond what is stated in my Rules.

6th. The character of the Sense of all passages is determined by my Rules, which particularize the marks by which to determine, whether passages are intended to convey—A Literal, or a Metaphorical, or other than a Literal Sense.—A Definite, or an Indefinite.—A Limited, or an Unlimited.—A Particular, or a General.—Whether Parenthetical, or otherwise.—Whether Elliptical, or otherwise.

It is true, that in the present Edition I have corrected, what six years of study and experience make me now consider the errors of the former Edition ; but it is equally true, that, in my opinion, there is not one of these errors that can be regarded, in any way, as effecting the Theory of the Rules of Translation I have proposed, but are confined, *exclusively*, to errors in the details connected with the improper application of those Rules.

HERMAN HEINFETTER.

A
TRANSLATION
OF
ST, PAUL'S EPISTLE TO THE ROMANS.

CHAPTER I.

1. *Paul, a servant of Jesus Christ, called *i e* ⁶*deno-
minated* an Apostle, having been separated unto
a glad tiding of God,
2. which he had promised afore ⁶by the prophets of
him, in writings holy,
3. concerning the Son of him ⁶that ²⁷²was ⁶of seed ⁵⁰⁰of
David *i e* of *David's seed*, as to flesh,

* The Figures over the Printing under 500, have reference to my Rules; 500 and above, to the Notes to the Translation. A Dotted Line under the Printing, marks the *Arrangement* or *Government* as *Irregular*, See Rules. A Line under the Printing, marks an Ellipsis, See Rules. Italics, mark an addition to, or a substitution I would propose for, the Translation in the Text; each of which appears to me, to make the Sense clearer. The Stops are expressed in accordance to the Rules.

500. *Of Seed.* *THE Seed of David*, means the whole of David's seed, (see last Note to Rule 101,) consequently, the Article could not be expressed in this passage.

4. ⁸ concerning the Son of him ²⁷² that has been declared
 a Son of God, in power *to the mind i e in a*
convincing manner, as to a spirit of holiness, by
⁵⁰¹ *the* resurrection of ⁵⁰¹ *the* dead *i e by the fact that*
the dead will be raised by Jesus Christ the Lord
 of us *Christians*,
5. by whom ⁶ we ⁵⁰² *Christians* received grace and apostle-
 ship *i e the appointment of apostolical authority*,
 for obedience of *i e concerning* belief *i e what is*
to be believed, by all the people ⁶ for *i e in favor*
 of the name of him *i e taking the name of*
Christians,
6. among whom ⁶ ye are [even ⁷ ye called of *i e after*
 Jesus Christ *are i e even ye are denominated*
Christians]

501. *By the resurrection of the dead.* The Literal Sense of these words, in this connection, would require, that what they express, had been actually accomplished. See Acts iv. 33. To express this Sense, the Article must be inserted both before the words *Resurrection* and *Dead*; the omission of the Article shews, according to Rule 343, that some other than the Literal Sense is intended to be conveyed. See Acts xvii. 32, and xxiv. 21; hence my Paraphrase. The expression, *The Resurrection from the Dead*, requires the Preposition *Es* to be expressed before the word *Dead*. See 1 Peter i. 3.

502. *We Christians.* Had the Apostle here, as some suppose, through modesty made use of the Plural instead of the Singular; the statement, as they maintain, relating altogether to himself, I conceive the *Arrangement* must have been *Irregular*; its not being so, supports the correctness of my Paraphrase.

7. all that are in Rome beloved of God, *all that are*
 called saints, grace to you and peace, from God
 the Father of us *Christians* and the Lord of
 Jesus Christ.
8. Verily in the first place I thank the God of me, by
 reason of *i e in respect of* Jesus Christ, on

503. *Beloved of God.* In one Sense, we are all the children of God; in another, such only are His children as do His will. In like manner, in one Sense, all men are beloved of God; while in another, only a part of mankind enjoy this blessing. The unlimited Sense, is the Literal Sense; hence the omission of the Article. See Rule 343.

504. *From God Father of us.* The Expression and Omission of the Article before Appellatives, requires attention; it has, perhaps, been the principal cause of the obscurity that has attended the subject of the Article. If the Article is used, only, for the purpose of Definition, it would not be correct to say, *From the God the Father of us*, as such would imply the existence of a being entitled to the appellation of *The God*, who was not the Father of us; hence the Omission of the Article here before the word *God*. See Rule 100. In like manner, before the word *Lord* in numberless passages, when followed by the words *The God*.

The Article is Omitted before the words *Father of us*, because the Literal Sense that would be conveyed by its Expression, is not the Sense intended to be conveyed. The Pronoun *Us* here represents certain Christians in Rome; had the Article been expressed, it would have implied, that God was in some *Peculiar* manner their Father; this he is not. God is stiled *The Father*, meaning the Father of all. 1 John i. 2. *The Father of Lights*. James i. 17. *The Father of Glory*. Eph. i. 17. *The Father of the Lord Jesus Christ*. Eph. iii. 14. Abraham is stiled *The Father of us*, Rom. iv. 1. In all these passages the Article is Expressed before the word *Father*; and rightly so, inasmuch as it, and the words connected with it, are used to convey a *Peculiar* and *Definite* Sense. See Rule 101.

505. *Lord of Jesus Christ.* See my Tract on *Kyrios*.

506. *Stop.* Previous to the end of the 7th verse, there is not in the Greek any other Stops than *Minor Stops*; which appears to me, to support my view of the rendering.

account of all of you, that ^{20 24 42 213 507} the faith of you is *so*
⁶
great as to be spoken of throughout all the world.

9. *I say on account of you* For a witness of me, the
 God is, whom I serve with the spirit of me, in
 the Gospel of the Son of him, that without
^{44 213 . 508}
 ceasing I make mention of you *i e that I have*

not ceased to make mention of you.

10. Always in the prayers of me *for you* requesting,
 if by any means now at length I might have a
⁶
 prosperous journey by the will of the God to
⁶
 come unto you.

11. *I say to come* For I long to see you, that
^{44 . 213 . 509}
 I may impart some gift unto you, spiritual *i e*

^{213 . 380 . 510}
of a spiritual nature, to the end that ye may

507. *That the Faith &c.* See Rule 221 and Note to it. If the *Arrangement* had been *Regular*, the Literal Sense would be, that the Apostle was thankful for their faith being spoken of; whereas the Sense intended is, in my opinion, that expressed in the Paraphrase.

508. *I make mention of you &c.* The Literal Sense of this passage would require, that the Apostle never prayed without mentioning the Romans; the *Disarrangement*, in my opinion, makes the Sense to be that expressed in the Paraphrase. See Rule 321.

509. *That I may impart.* Had the *Arrangement* here been *Regular*, the Sense conveyed would have been, that the Apostle was anxious to see them, that he personally might impart; such being the Literal Sense; whereas the Sense intended to be conveyed is, he was anxious to see them, that they might receive good; hence the *Disarrangement*. See Rule 321.

510. *That ye may be established.* See Rule 380. Had the *Govern-*
ment of this Sentence been *Regular*, it would have implied, that esta-
 blishment was a necessary result of the reception of gifts; but the gifts

be established *i e thus promoting your establish-
ment.*

12. For this is to have been comforted together with
you, on account of the ^{6 . 273 . 511} in each other faith *i e*
*the faith possessed by the other of us, that pos-
sessed by you and also that possessed by me.*

13. Now I would not have you to be ignorant bre-
thren, that oftentimes I ⁶ purposed to come unto
you, and I was restrained ⁶ even to the present
time, in order that ^{44 . 213 . 509} I might have some fruit, even
among you *i e that good might result, even to you.*
I say restrained As even to the remaining
nations *i e the nations to which I have not
preached,*

14. Greeks, and also Barbarians, wise, and also un-
wise, a debtor I am *i e I am bound to preach,*

15. so the ⁶ by ²⁷³ me desired also *i e so also the thing I*
have desired, it ⁸ has been ^{273 6} to you that are in
Rome to have preached the Gospel.

do not necessarily establish those receiving them, their tendency is to lead to such an end; hence, the *Irregular Government*. See Rule 321.

511. *The faith in each other* means, the belief of the one in what the other asserted. *The in each other faith* means, what is expressed in the Paraphrase.

16. *I say desired* For I not ashamed of the gospel.⁵¹²
For power of *i e* ⁵¹³by God's *appointment* it is, with
respect to salvation, to every one that believeth,
to a Jew indeed first, also to a Greek.
17. *I say to every one* For justification *i e* a method⁶
of justification of *i e* ⁵¹³by God, in it, is revealed
by the exercise of faith, to all that exercise faith.
As it has been written. Even the just,²² by the
exercise of faith, shall live.
18. *I say by faith* For wrath of *i e* ⁵¹³by God is revealed⁶
from *i e* as the decree of heaven, against all ungod-
liness and unrighteousness of men *i e* against all
false worship and service by men that in so doing⁵¹⁴
⁴⁴hold the truth ²¹³*He reveals to them* ⁵¹⁵in unrighteous-
ness *i e* that in so doing reject the truth *He*
reveals to them,

512. Griesbach rejects of Christ.

513. *Power of God.* Had the Sense of this passage referred to the power possessed by God, which is the Literal Sense of the words, the Article would have been Expressed both before the words *Power* and *God*; the Omission of it shews that some other Sense is intended to be conveyed, which I consider to be that expressed in my Paraphrase. The same applies to the expression, *Justification or Righteousness of God*, in verse 17, and *Wrath of God* verse 18.

514. *All false worship and service.* The expression *Ungodliness and unrighteousness* appears to me to be intended to convey the Sense I have expressed in my Paraphrase.

19. because the known *i e* what is known of the
 God, ²² shewed it is ⁶ to them. For the ²² God
 it ^{44 . 213 . 516} shewed to them *i e* For God has openly re-

 vealed it.

20. I say has openly revealed it For the invisible
 of him *i e* For what has been invisible of him,
 from creation of world *i e* since the time of the
⁵¹⁷ creation of the world, ^{44 . 213 . 518} being considered in those

 things that are made *i e* through that which has

515. *That hold &c.* Had the Sense here been, *Against all ungodliness in such men as hold &c.*, the Article must have been expressed before the word *Men*; the Omission of it shews that some other Sense is intended to be conveyed, which I consider to be, *Against all ungodliness and unrighteousness of man, who, in such conduct, holds the truth &c.* hence my Paraphrase. The Literal Sense of *That holds the truth in unrighteousness*, is impossible; since we cannot at the same time *truly* hold the truth, and practice unrighteousness; the Sense intended, I conceive to be that expressed in my Paraphrase; hence the *Disarrangement*. Had no Article been expressed before the word *Truth*, the Sense would have been, that God was angry with all persons that rejected any kind of truth, and this we are sure is not the case; the context shews that the particular description of truth that the Article is intended to Define, is that expressed in my Paraphrase.

516. *For God shewed it to them.* The Literal Sense of this is, *that God made them sensible of it*, but the Sense intended to be conveyed is, *that God so made it, that they might if they pleased discern it*; hence the *Disarrangement*. See Rule 321.

517. *Since the time of the creation of the world.* See Note 22 to the Rules.

518. *Being considered in &c.* The Literal Sense of this would be, *if Regularly Arranged. Those that are made, considering the things that are invisible of God, the invisible things are clearly seen by them*; whereas the Sense intended is, *That men by considering the things that are made, viz., the works of creation, they will see or discover the things that are invisible of him, viz, the Eternity &c. of God*; hence the *Disarrangement*. See Rule 321.

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been created, it is clearly seen, even *the* eternal of
 him *i e his eternity*, power, and Godhead, to the
 end that they *that reject what He reveals* without
 380 . 213
 520
 excuse might be,

21. *inasmuch* as that having known the God, that
 242 44 213 . 521
 they glorified not or offered thanksgivings to

 242 6
 God, but were become vain in the imaginations

519. I cannot admit that anything stated by the Apostle in this argument, would lead me to suppose, that the light of nature was sufficient to lead the Heathen of every age, to perceive the Eternity, Power, and Divinity of God. The Apostle appears to me to have reference to Idolatry as a system, and not that what he advances is applicable to individual Idolaters, or to Idolaters of every age. He states that those to whom he refers, had once *a knowledge of God, and exchanged it for Idolatry*; and that *they were enlightened, and became fools*. This is not a just description of modern Idolaters. But if we understand him to refer to Idolatry as a system, all he states is easily explained. Before the introduction of Idolatry, all men knew God; those that introduced Idolatry, did become fools, and did exchange the knowledge of God for Idolatry. This well agrees with Rom. x. 14. Observe also in verse 21, it is not, *They do not glorify God*, but, *They did not glorify God*.

520 *That they without excuse might be*. Had the *Government* been *Regular*, it would have implied, that God's only motive in enabling man to discern his God's existence &c. by nature, was, that man might be without excuse in not acknowledging him. Surely, it is not necessary to shew, that God had other motives for the perfection of his creation; hence the *Irregular Government* used. See Rule 380.

521. *That they did not glorify &c. God*. These words may be understood as conveying three Senses, 1st. That they did not glorify the God, *The Everlasting Father*. 2nd. That they did not glorify a being, whom they esteemed to be God. 3rd. That their services were of a description not deserving the name of adoration. To express the first, the *Arrangement* would have been *Regular*, and the Article would have been expressed before the word *God*. To express the second, the Article would have been omitted before the word *God*, and the *Arrangement* would have been *Regular*. To express the third, the

44 . 213 . 522

of them, and the foolish heart of them was
.....
darkened,

22. ⁵²³Professing to be, *and being wise i e enlightened*,
²⁴²they were become fools,

23. ²⁴²even they changed the glory of the uncorruptible
God, into a likeness of an image of corruptible
man, and of birds, and of fourfooted beasts, and
of creeping things,

24. ⁵²⁴wherefore even he abandoned them, ²⁴²*that is the* ⁴²
God *did*, to the desires of the hearts of them,
with respect to uncleanness, in ³¹¹respect of that
^{213 381}the bodies of them *i e their temporal existence*
.....

Article would also be omitted. See Rule 101, but the *Arrangement* would be *Irregular*; hence the *Disarrangement*. See Rule 321.

522. *The foolish heart of them* The Literal Sense of this implies the existence of one foolish heart common to the whole of them; hence the *Disarrangement*. See Rule 321.

523. *Professing to be wise* Had these words been intended to convey the Sense expressed in the Received Translation, *Professing to be wise*, the word translated *Wise*, would have been governed by the word *to be*, but such is not the case; and as the *Government* points out the words as probably forming parts of three separate *Sentences of Government*, it is natural to suppose, that the Sense will be found in harmony therewith, and such I consider it to be. The first Sentence relates to their profession, *Professing to be*. The second, to their state in respect of the privileges they enjoyed, *Enlightened*. The third, to the state in which they actually were, *They were become fools*; hence my Paraphrase.

524. *Wherefore*. The Stop preceding this word is a *Minor Stop*, to shew that what succeeds it, is not to be regarded as a new and independent feature of the argument, to be understood in connection with all that is contained in v. 18 to 24, but is to be understood as limited to what immediately precedes in v. 23. See Rule 170 & Note to it.

⁵²⁵ might be dishonored ⁶ by themselves *i e by their*

own actions,

25. *I say he abandoned to this end* ²² whosoever changed
 the truth of *i e concerning* the God, into the lie ⁵²⁶
i e into the falsification of it just described, and ²⁴²
 worshipped and served ²⁴² the creation *i e the thing*
created, more than he that ²⁷² has ²⁹⁰ created, who,
⁵²⁴ blessed is, unto the ever, amen,

26. *I have said* ²⁴² on account of this, he abandoned them,
that is ⁴² the God *did,* unto affections vile. *I say*
vile For even the women of them they changed ²²
 the natural use, for that ²⁷³ that ⁶ is against nature
i e for the unnatural.

27. And likewise also the men, having left the natural
 use of the women, ²² they were inflamed in the
 lusts of them, towards each other, males, with
^{44 . 213 . 527} males, working the *i e that which is* unseemly

525. *The bodies of them.* Had man's dishonoring his body been impossible, except by God's abandoning him, the *Government* of this Sentence would, I conceive, have been *Regular*. The Sense intended to be conveyed, I consider to be this. That God abandoned them to their own liberty to dishonor their bodies, if they pleased to do so. See Rule 381.

526. *Into the lie.* The Expression of the Article here, shews, that what is conveyed is to be understood in a Restricted Sense, see Rules 100 & 103, which restriction can be ascertained only from the Context; hence my Paraphrase.

527. *Working the unseemly and receiving &c.* The Literal Sense

^{44 . 213 . 527}
 and receiving the recompence [which was meet]

 of the error of them *in dishonoring God*, by

⁵²⁴
 themselves *i e by their own actions*,

28. *I say by their own actions* even as they chose not
⁶
 the God to retain in acknowledgment *i e not to*
²⁴²
retain an acknowledgment of God, he abandoned
⁴²
 them, *that is* the God *did*, to a reprobate mind,
²⁷³
 to do those things that are not fitting,

29. *I say that are not fitting they* having been rendered complete in all *i e fully acquainted with*
all acts of unrighteousness, uncleanness, fornication, wickedness, covetousness, maliciousness, full of *passions* of envy, murder, strife, deceit, malignity,

30. whisperers of evil in the presence of the calumniated party, slanderers of them in their absence, haters of God, insolent, proud, boasters, inventors

of this is better seen, if we change the personæ of the Sentence thus: *Romans with swords working destruction, and receiving* &c; for we then perceive, that the Romans alone are the parties that *Work* and *Receive*, and that the Swords are only passive instruments; but such a character of Sense is not suited to the passage we are considering, which requires, that not only the *Romans*, but also the *Swords*, should be equal agents in *Working* and *Receiving*; hence the *Irregular Arrangement* is employed, and employed to shew, that other than the Literal Sense is intended to be conveyed. See Rule 321.

CHAPTER II.

- ⁵³⁰
1. wherefore *i e* on the same account, viz. as know-
ing God's judgments inexcusable thou art O
man, every one that judgest ²⁷² *any other man*.
For to what thou judgest the other, thou con-
demnest thyself. For thou doest the same things
i e things deserving the same condemnation, thou
that judgest.
2. And we *who are Christians* are sure, that the
judgment of the God is according to truth *i e*

530. *Wherefore.* Had the Stop preceding this word been a *Minor Stop*, it would have implied, that the deduction that succeeds was drawn from the entire argument that precedes, and, consequently, would run thus: verse 28, *He abandoned them to a reprobate mind to do those things that are not fittng, such as all acts of ungodliness &c. Wherefore inexcusable thou art &c.* The Stop expressed being a *Minor Stop*, shews, that the deduction is drawn from what immediately precedes, namely, from what is stated in verse 32. See Rule 170.

531. *Thou condemnest thyself.* The Literal Sense of this is, that in judging another, the person actually condemns himself; this Sense is not true. The Sense intended to be conveyed is, that the effect of judging others in the manner here referred to, is to condemn ourselves; hence the *Disarrangement*. See Rule 321.

532. *Thou doest the same things.* The Literal Sense of this is, thou doest the identical things; the Sense intended is, Thou doest similar things; hence the *Disarrangement*. See Rule 321.

533 *The judgment of the God is.* The Literal Sense of this is, that God had passed an irrevocable sentence of condemnation against the persons referred to; the Sense intended to be conveyed is, that

272 44 213

certain of fulfilment, on those that do the such
 529
 like things.

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3. Yet thou dost think this O man, that judgest
 272 44 . 213 . 529
 those that do the such like things, and doing

 those things *thyself*, *thou thinkest* that thou
 shalt escape the judgment of the God,

44 213 . 534

4. otherwise *i e* or if thou dost not think thou shalt

 escape, thou disregardest the riches of the good-

 ness of him, and the forbearance, and the long

 suffering, not perceiving, that the goodness of

 the God, unto repentance *i e* unto those that are
 44 213 535
penitent, leads thee a Christian to think thou

 shalt escape.

5. So then in proportion to the hardness of thee *i e* thy
harsh judgment of others, and impenitent heart

whatever God's judgment may be against such persons, Christians are sure that that judgment will be fulfilled; hence the *Irregular Arrangement*. See Rule 321.

534 *Thou disregardest &c.* The Literal Sense of this is, thou dost in no way regard; the Sense intended is, thou dost not rightly regard; hence the *Disarrangement*, See Rule 321.

535 *Leads thee.* The *Government* here I thus explain. The Sense shews that the word *Thee*, is governed by the word *Leads*, and not by the word *Repentance*; the Sentence therefore is an *Irregular Sentence*, the occasion of which being to shew, that God's goodness does not necessarily lead us to such a conclusion, but that His goodness affords us grounds, under certain conditions, to entertain a hope of escaping, and so, *should* lead us to think we shall escape, if we fulfil the conditions he requires; hence the *Disarrangement*. See Rules 321.

- i e* and *thy own impenitency*, thou treasurest up to thyself wrath, in a day of wrath, and of revelation of righteous judgment of *i e* by the God,
6. who will render to every man, according to the deeds of him.
7. Truly he ⁸will render to those, ^{272 . 273}according to *their* patient performance of deeds excellent, glory and honor and immortality, that seek for life eternal.
8. And ⁸he will render to those ²⁷³of contention also that are truly disobedient to the truth ⁵³⁶*God reveals to them*. And to ⁸those that give up themselves to the ⁵³⁶unrighteousness *they know that God has forbidden*, indignation and wrath,
9. tribulation and anguish, ⁸the God will render to every soul of man ²⁷²that doeth ⁵³⁷the evil *just described*, ⁸to the soul of a Jew indeed first, also of a Gentile.

536. *The truth, The unrighteousness.* Had Truth and Unrighteousness in General been referred to, the Article would not have been expressed. See Rule 103.

537. *The evil.* See Rule 103. The Article is here used to define what kind of evil is referred to, as though the Apostle had said, Tribulation and Anguish God will bring, not upon every man that doeth evil, for then no man could escape, but upon every man that doeth the evil just described.

10. And glory, and honor, and peace ⁸ the God will
²⁷² render to every man ⁵³⁷ that worketh the good *just*
described, ⁸ these things he will render to a Jew
indeed first, also to a Gentile.
11. For no respect of person is with *i e sanctioned*
by the God.
12. For whosoever without law have sinned without
law *i e* *For those without a law that have done*
that which independent of law is sinful, even
²⁴² ⁵³⁸ they shall perish, and whosoever, with law *i e*
having a law, have sinned by means of *that* law
i e have sinned by doing that which that law
²⁴² *forbids*, they shall be judged.
13. *I say they shall be judged* For not the hearers
⁵³⁹ *even of the law of Moses, just shall be reckoned*

538. *They shall perish.* The Sense that I consider is here intended to be conveyed, appears to me, to be expressed in a form, that is, to say the least, closely allied to irony; for after what the Apostle states in verses 14, 15, and 16, it is by no means easy to perceive, where any person can be found, that is not under a law; or what it is, that can be considered sin, that does not consist in a violation either of an expressed law, or of the conscience. I conceive his argument is here constructed to suit the prejudices of the Jews. He admits that those who have no law, and yet sin, shall perish; and that those having a law, that sin, shall be judged. He then shews that all men have a law, either expressed, or understood in their hearts, and consequently, leaves those he addresses to draw this conclusion, that if all are under a law, all must be judged by the law they are under; consequently, there will remain no one, who will come under the class that he describes as their destiny—*They shall perish.*

on that account of the God, but the doers of
the law ²⁴² whether Jews or Gentiles, they shall be
justified.

14. *I say the doers shall be justified* For as Gentiles
²⁷² ^{44 . 213 . 540}
that have not an *actual* law that relates to justi-
.....
fication by nature i e while in a true Gentile state,
the of the law i e the requirements of the law for
²² ^{44 . 213}
justification they should do, these not having an
⁵⁴⁰ ^{44 . 213} ⁵⁴¹
actual law, they are to themselves, a law i e each
.....
man's conscience is to himself as a law as respects
justification,

15. who i e all of whom shew the work of the law,

539. *Just of the God.* Had the *Government* here been that which
is usually employed for the conveyance of what at first appears to be
the Sense of the passage, it would have implied, that no hearer of the
law was just, or to be regarded so by God; whereas the Sense intended
to be conveyed is, that those who merely hear the law, will not on that
account be treated as just persons in another world, whatever privileges
they may obtain by it in the present life; hence the *Peculiar Govern-
ment* employed, See Rule 322.

540. *That have not a law by nature—Not having a law.* The
Literal Sense of these passages is, having no law of any kind; whereas
the Sense intended is, having no actual law that relates to justifica-
tion; hence the *Disarrangement*. See Rule 321. .

541. *They are to themselves a law.* Had the *Arrangement* here
been *Regular*, it would have implied, that they, the Heathen, corrected
each others vices, because such is the Literal Sense, just as, *He is to
them very kind*; but the Sense intended to be conveyed is, that each
of them was a law or guide to himself, as each man's conscience dis-
charged this duty; hence the *Disarrangement*. See Rule 321. The
word *law* is not governed by the words that precede it, to shew that it
is not intended to assert, that they, in any way, were an actual law,
but that they were under a mental restraint and responsibility, similar
to that which persons acknowledging a law are under. See Rule 322.

542

written *i e to be inscribed*, in the hearts of them,
543 44 . 213
 the conscience of them, and between one another

 the reasonings, accusing or else excusing *each*

544
other, bearing witness together *that such is the*

case both now as also,

545

16. in *the* day, when the God shall judge the secrets
 of the men after the Gospel of me *i e of all persons*
that my Gospel embraces, by means of Jesus
 Christ.

546 242

17. And if thou a Jew art called, and art rested upon

542. *Written.* The occasion of the introduction of a *Minor Stop* before and after this word, as also why the Verb in the Infinitive Mood, is not here used, is to shew, that the Literal Sense of the passage is not the Sense intended to be conveyed. The Literal Sense would require, that the persons referred to, felt themselves bound to observe all that is denominated, *The work of the law*; the Sense intended to be conveyed, I consider to be this, that the persons referred to, felt bound to observe the material part of the requirements denominated *The work of the law* that relates to justification, hence the *Peculiar Government* used. See Rule 322.

543. *The conscience of them.* Had the word *Them* not been *Disarranged*, it would in Greek have implied, that the conscience was something common to all the persons referred to, and not a power possessed by each person separately; hence the *Disarrangement*.

544. *Bearing witness &c.* Had *συμμαρτυρουσης* not been *disarranged*, the Sense conveyed would have been, *Bearing witness, alone, in the day when God shall judge*; hence the *Disarrangement* and my Paraphrase. See Rule 322.

545. *In the day.* Had the Article been here expressed, it would have implied, that all are to be judged in a single day; whereas the Sense intended to be conveyed is, *at the time*; hence the Omission of the Article.

546. *And if.* This is the reading that Griesback selects, and appears to me to be most probably the true reading: by it a *Major*

the law *as the only means of obtaining justification*, and art glorifying in God *as exclusively your God*,

18. and knowest the desire of man, and approvest that that is more excellent *i e and what thou approvest is that which is the best*, being instructed out of the law.

19. And hast confidence thyself, a guide of blind persons to be, a light *i e an enlightener* of those that are in darkness,

20. an instructor of fools, a teacher of babes, having the form of the knowledge and of the truth on these subjects, in the law.

21. Surely thou that teachest another, thou teachest

Stop is indicated, by the other, only a *Minor Stop*; a Punctuation, in my opinion, not suited to the place.

547. *Glorifying in God.* To glory or rejoice in the God, means to do so in the privileges and blessings bestowed on us by God, see C. 5 v. 11; but To glory in God here, I conceive means, To glory on account of God being exclusively the God of the Jews; hence the omission of the Article before God. In like manner also v. 23 *Who in Law.* See Rule 343.

548. *A guide of blind persons.* The Literal Sense would imply, that the parties referred to had actually done what is specified; whereas the Sense intended to be conveyed is, that they felt themselves qualified so to act; hence the *Disarrangement*. See Rule 321.

549. *Of the knowledge and of the truth.* Had Knowledge and Truth of every kind here been referred to, the Article could not have been used, the connection appears to me to restrict it to what is expressed in the Paraphrase. See Rule 341.

550. *Thou teachest not thyself.* The object of the *Disarrangement*

not thyself, thou that preachest not to steal, thou

 dost steal,

22. thou that sayest *a man is* not to commit adultery,
 thou dost commit adultery, thou that abhorrest
 the false Gods, thou dost commit sacrilege,

23. surely thou who in the law art glorying as
 an advantage exclusively yours, by means of the
 breaking of the law, thou dishonorest the God.

24. I say dishonorest God For the name of the God,
 by means of you, is blasphemed by the Gentiles.
 As it has been written *i e This the scripture*
asserts.

25. I say by means of you For verily circumcision

here is to shew, that the General and not the Literal Sense is intended to be conveyed. Thus, I do not mean that thou dost not teach thyself anything, but that thou dost not generally teach thyself to observe those things, that thou teachest the other to be necessary to be observed.

551. *The false Gods.* Had no Article here been expressed, the Sense would have been; that the persons referred to abhorred Images of every kind, which certainly was not the case. The expression of the Article restricts what is stated to Images of a particular class, which from the context, I judge, cannot be supposed to be other than what is stated in the Paraphrase. See Rule 341.

552. *Thou dishonorest the God.* Had this Sentence been *Regularly Arranged*, it would have implied, that God was actually dishonored; whereas the Sense intended is, that in consequence of what is stated, some men did not render to God that honor which is due to him; hence the *Disarrangement*. See Rule 321.

553. *For verily circumcision profits.* The Literal Sense of this would be, that the actual rite of circumcision profiteth; the Sense intended is, that that which results from that rite profits; hence the *Disarrangement*. See Rule 321.

law] shall judge thee, the ²⁷³ by letter and circum-

 cision transgressor of law.

28. *I say judge thee* ²⁷³ For not that that is in the out-
 ward, a jew is ⁵⁶⁰ *i e constitutes a Jew*, neither that

²⁷³ that is in the outward, in ⁵⁶¹ *the* flesh, circumcision
is i e constitutes circumcision,
²⁷³ 29. but that that is in the inward, a Jew *is i e consti-*

required by the law, which the parties referred to, know, or should know, ought to be performed; hence the *Disarrangement*. See Rule 321.

559. *By letter*. Had the Article been Expressed before the word *letter*, it would have implied, that the thing specified, was literally, in itself, the means of effecting what is stated, such being the Literal Sense of the passage; but such is not the case, inasmuch as transgression is that which accomplishes it; hence the Omission of the Article. See Rule 343. I conceive the Sense here intended to be conveyed by the expression, *By letter*, to be this, *Having God's instruction*; and by the expression, *And circumcision*, to be, *And your admitting your knowledge of and your belief in it, by conforming to its requirements*.

560. *For not that that is in the outward &c.* Had the *Arrangement* been *Regular*, the Sense conveyed would have been, that an actual observance of the external requirements of the law, was not sufficient to constitute a person a Jew; which not being true, cannot be the Sense intended to be conveyed. The *Disarrangement* shews that some other than the Literal Sense is intended, and this Sense, the context points out to be this; that an external observance of what the law requires, will not constitute a person a Jew, at the time referred to in the context, viz., when the Uncircumcision shall judge the Circumcision, that is, at the day of judgment. The Sense therefore is this, in the day of the judgment God will not regard those to be Jews, who have conformed only externally to the law; hence the *Disarrangement*. See Rule 321.

561. *Flesh*. In Greek, the Article ought not to be expressed before the word *Flesh*, as here used; because its use here would have expressed a particular specification, standing in opposition to, *Outward not in the flesh*. The omission of the Article shews that the word is used without limitation, thus, *Neither does outward conformity constitute circumcision*.

tutes a Jew, and circumcision of ⁵⁶²the heart, in spirit, not in letter i e spiritually not literally, constitutes circumcision, of which the praise is not of men but of the God.

562. *Circumcision of the heart.* See Rule 102.

CHAPTER III.

1. Then *it may be enquired* what the advantage of the Jew, or what the profit of the circumcision *i e of him that has been circumcised.*
2. *I answer* Much in every way. But chiefly indeed because *by him* the oracles of the God were believed.
3. For what *difference does it make*, if some disbelieved *those oracles.* Not the unbelief of
^{43 . 213 . 563}
 them shall make void the faith of the God *i e*

that that God believes.
4. It may not have been *i e This is impossible.* Even
be i e let it be thus regarded by man, the God
⁵⁶⁴
 true. And every man a liar *i e the God true*

563. *Not the unbelief &c.* The Literal Sense of this passage is, that any portion of the world sinning, will not deprive that portion of the blessings God has promised; whereas, the Sense intended is, that any portion of the world sinning, will not deprive the remainder of the blessings God has promised; hence the *Disarrangement*. See Rule 321.

564. *The God true. And every man a liar.* Had a *Minor Stop* divided these Sentences, I conceive the Sense would then have been—*May God be true, and may all men be liars*; but as the Stop used is not a *Minor Stop*, I judge that the Sense intended to be conveyed is to this effect, *May God be true, though all men should be untrue.*

though all men be untrue. As it has been
written, so that O God if thou shouldst have
been declared just by i e on account of the say-
ings of thee alone, even thou shouldst have
overcome in the thing to be judge Thee relative
to their fulfillment.

5. But it may still be urged that if the unrighteous-

^{43 . 44 . 213 . 565}
 ness of us commends *the* righteousness of God

in being faithful to his promises notwithstanding
our unfaithfulness, how shall we say. Not un-
⁵⁶⁶
 righteous the God that bringeth on us the anger
we incur by our unrighteousness i e that God that
punishes us for our unfaithfulness is not un-
righteous in so doing, not as an Apostle but as
²⁴²
 a man, I speak i e I advance this argument.

565. *But if the unrighteousness of us &c.* It is not our unrighteousness, but a consequence from it, that commends God's righteousness; hence the occasion of the Verb being placed at the end of the Sentence. See Rule 321. It does not commend God's entire righteousness, but only his righteousness in one respect; hence the reason why the Article is not expressed. See Rule 343. Had the word *God* not been *Disarranged*, the Sense might have been this, *But if our unrighteousness commends righteousness accepted or approved of by God*; to express this Sense, there would not have been any *Disarrangement* of the words at the end of the Sentence; consequently, this Sense, cannot be the Sense intended to be conveyed.

566. *The anger.* The Article is here used to Define; the Sense of the passage is not, that God brings all anger upon us, but only that which is referred to in the context. See Rule 341.

6. *And to it I answer* It may not have been *i e* ²¹⁰ *It is impossible for him to be so.* For then how shall the God judge the world.

7. And if *it is as is urged that* the truth of the God, through the *i e* ⁵⁶⁷ *that which is my lie*, more abounded unto the glory of him, why even now, even I *Paul* as a sinner am judged *to be by you Jews for preaching the gospel*,

8. and *why not judged* according as ²⁴² *we the Apostles* are slanderously reported, and as some affirm us to say, that we should ⁵⁶⁸ have done the evil *we are* ⁵⁶⁸ *charged with doing*, in order that the good *the increase of God's glory* should have come, of which *i e* *of such sentiments*, the condemnation, ²² conformable with justice it is.

567. *The my lie.* Had the expression here been, *The lie of me*, it would have implied, that some particular lie was referred to that had been specified: whereas the Sense intended to be conveyed is, *Through any lie I have or may tell*; hence the *Disarrangement*. See Rule 321.

568. *The evil—The good.* The Article is here used to Define. The Sense here conveyed is not as the Received Translation renders it, a general preposition, *Let us do evil, that good may come*; to express this, the Article would not have been expressed before the words *Evil and Good*; but the Sense intended to be conveyed is to this effect, *And why if what you advance is correct, do you not judge concerning us the Apostles, that we should have done the evil you charge us with doing, in order that the good, viz. the increase of God's glory, which according to what you advance would be the effect of it, should have come*; hence the Expression of the Article before each of the words. See Rule 341.

9. Then *do you enquire* what advantage have we ²¹⁰ *Jews* ⁵⁶⁹
⁵⁷⁰ *obtained as regards justification, to this I answer*
²⁴² not any. For we have before proved Jews and
also Gentiles, all, under sin, to be.
10. As it has been written, that not righteous is *as*
regards justification, not even one,
11. ²⁴² he is not, ²⁷² that has understood, ²⁴² he is not, ²⁷² that *now*
seeks after the God *so as to entitle him to it*,
12. all, *Jews and Gentiles*, ²² they declined at the same
²⁴² time, they were become unprofitable, ²⁴² he is not,
⁵⁷¹ doing goodness *i e that doeth only what is good*,
²⁴² he is not, *I say*, even unto one *i e not even one*,
13. a sepulchre having been again opened, the throat

569. *What advantage &c.* In verse 1 the enquiry is, *What is the advantage of being a Jew, or of being circumcised*; here the enquiry is, *What advantage have the Jews obtained*; hence the difference in the answers returned.

570. Had a *Major Stop* been here expressed, it would have implied, that the proportion was unlimited, that the Jews possessed no advantage of any kind; whereas in consequence of the Stop being a *Minor Stop*, the Sense is shewn to be restricted to the context, thus, *The Jews have no advantage in the particular referred to in the context*; hence my Paraphrase. See Rule 322.

571. *Doing goodness.* It appears to me, that the Sense of this passage is as given in the Paraphrase, and that why the Article is omitted before the Participle, is that the Literal Sense is not true; viz. that there is no one that *does any thing that is good*. The Sense intended to be conveyed, I consider to be this, *He is not that does only what is good*.

- of them, ²⁴²they were ⁵⁷²deceiving *i e false* with the

 tongues of them, ⁵⁷³*the* poison of asps was under

 the lips of them,
14. of whom ⁵⁷⁴the mouth is full of cursing and bitter-

 ness,

15. swift the feet of them were *i e they assiduously*
sought to have shed blood,
16. destruction and misery were in the ways of them,
17. and they ²⁴²knew ⁵⁷⁵not a way of peace,

18. ⁵⁷⁶*the* fear of God is not before the eyes of them.
19. Now we know, that ²⁴²whatsoever ²²the law saith ²⁷³*re-*
specting justification to those that are under the
²⁴²law, it speaks *i e it was introduced*, in order that

572. *They were deceiving &c.* The Literal Sense of this passage is, *That by signs &c. made with their tongues, they deceived*; The Sense intended to be conveyed is, *That they spoke that which deceived*; hence the *Disarrangement*. See Rule 321

573. *Poison of Asps.* The Article is here omitted to shew that the Metaphorical, and not the Literal Sense, is intended to be conveyed. See Rule 102.

574. *Is full of cursing &c.* The Literal Sense is, *That they uttered nothing but cursing and bitterness*; whereas the Sense intended is, *That they much addicted themselves to cursing and bitter*; hence the *Disarrangement*. See Rule 321

575. *And they knew not &c.* The Literal Sense is obvious, the Sense intended to be conveyed is, *they practically did not know*; hence the *Disarrangement*. See Rule 321

576. *Fear of God* here means, *Man did not fear God*. Had the

577

every mouth should have been stopped from

claiming justification to be man's right by nature,
 and *being* liable to condemnation on account of
sin, all the world should have come to the God
in order to obtain justification.

20. *I say we know this* Because by works of law *i e*
by works that law of any kind requires for the
 attainment of justification, ⁵⁷⁸ every flesh *i e* every
class of Mankind shall not be justified in the
 sight of him, *hence justification cannot be man's*
right by nature. I say by law of any kind, every
flesh shall not be justified For by means of law

Article been expressed, The Sense would then have been, *The fear God had of or for something, was not before their eyes, i. e. was not understood by them* such being the Literal Sense of the passage ; hence the omission of the Article here. See Rule 340.

577. *Should have been stopped &c.* The Literal Sense of this would have been, that men were prevented from praying or saying anything to God ; the Sense intended is limited to that to which the context has reference, viz. They were prevented from claiming justification as their natural right ; hence the *Disarrangement*.

578. *Every Flesh.* I can see no way in which the Received Translation of this passage, *No flesh shall be justified*, can be defended ; to express such a Sense, the Greeks employed other *Forms of Government*, see v. 10 to 13, and 1 Cor. viii. 13, Matt. vi. 24, and vii. 21, John viii. 10 and 11, also xi. 50 ; but I am not aware, that, in Greek, there is any other *Form* of expressing, *Every or all Flesh shall not be justified*, than that employed here.

The same *Form of Government* occurs Matt. xxiv. 22, Mark xiii. 20. The passages, we are told, have reference to the destruction of Jerusalem, or rather of the Jews, (one of the classes of mankind) by the Romans ; if such is the case, is it reasonable to employ language in describing it, that requires for its verification, the destruction

of any kind for the attainment of justification, there is an acknowledgment of the power of sin to deprive man of it.

21. But now *under the Gospel being without law of any kind as regards obtaining justification by it, how to obtain justification by God,*^{22 579} it has been made apparent, being witnessed by the law and the prophets.

22. Even *how to obtain justification by God, by means of belief of i e concerning Jesus Christ, has been made apparent unto every class of Man-kind, and for the use of men of every class*²⁷² that believe. For difference is not.

23. For all *men,*²² they sinned, and *consequently*²⁴² they are come short of *having any right to behold* the glory of the God,

of the whole human race, *No flesh shall be saved*; but if it is rendered, *All flesh, i e every class of men shall not be saved*, the Sense conveyed is correct, and suited to the event; as the entire destruction of the Jews was by no means improbable. As Providence has separated Animal Existence in this life into classes, by distinguishable peculiarities in their flesh, see 1 Cor. xv. 39, I think it probable, the Apostle has availed himself of the word *flesh*, as descriptive of the separation of men into classes, in this life, on points of difference that have importance only in the flesh or present existence.

To afford the Sense given in the Received Translation, the Negative must be regarded as connected with the Noun, I conceive the *Arrangement* used, precludes such from being the case, it must be regarded as connected with the Verb.

579. *It has been made apparent.* Had the Pronoun *It* not been

24. *such as hope to behold it* being justified as a gift
 through the ^{44 45 213 580} grace of him, by means of the re-
 demption *from sin* that is *promised* in Christ *i e*
⁵⁸¹ *in the dispensation* of Jesus,

25. whom the God ⁵⁸² proposed to himself for a mercy
 seat, *continuing through all ages* by means of the
 faith ^{44 45 213 583} to be exercised in the blood of him *i e in*
relation to his death, this God ⁵⁸⁴ *proposed* to the
 end of pointing out the justification of him *i e*
his method of justification, by means of the re-
 mission ⁵⁸⁵ *granted to men in the Gospel* of that
 have themselves existed before sins *i e before*
the time of embracing the Gospel,

expressed in Translation, the Sense conveyed might have been this, *Justification has been made apparent by God*; whereas the Sense intended to be conveyed is this, *But now without a law, how to obtain justification by God, i e how to be justified by God, it, i e even that description of justification, has been made apparent.*

580. *Through his grace.* *Through the grace of him*, would mean, *Through the quality he possesses of shewing grace or favor*: whereas the Sense here is, *Through the favor he has shewn to man*; hence the *Disarrangement*. See Rule 321.

581. See my Tract on *Ἰησοῦς*.

582. *For.* I think Donnegan authorizes this translation.

583. *In his blood.* *The faith in the blood of him*, would restrict the Sense to the actual blood of Jesus; whereas by means of the *Disarrangement*, the Sense conveyed is, *The faith exercised concerning or in relation to his death.* See Rule 321.

584. See Note 54 in my Tract on *Πνεῦμα*.

585. *Themselves existed before.* The Literal Sense of *The remission of sins that had existed before* would be, *The remission of sins that had existence previous to their commission.* The Sense intended to be conveyed, I consider to be this, *The remission of sins that had exist-*

26. *existed without specific condemnation* ⁵⁸⁶ through the forbearance of the God, *I say* for pointing out the justification of him *i e* ⁵⁸⁴ his method of justification, ¹⁶⁰ in the now time, to the end ⁵⁸⁷ that he just might be *in the estimation of man*, even declaring just him that is of faith of Jesus *i e* ⁵⁸⁸ him that exercises faith concerning Jesus.

27. Then were the glorifying ⁵⁸⁸ of any man on account of justification, ²⁴² it is excluded, by means of what sort of law, of *i e* ⁵⁸⁹ by that which prescribes the works by which to obtain justification, nay, but

ence previous to the time of embracing the Gospel; hence the Peculiar Government. See Rule 322.

586. *Existed through the forbearance &c.* Those sins which have existed through God's forbearance, I consider to be those, the commission of which did not require the death of the offender. These sins *existed* through God's forbearance, that is, God did not remove them out of man's knowledge, by requiring the death of the guilty party. These sins are remitted on embracing the Gospel, that is, on conforming to what the Gospel requires in order to obtain that end. This declaration in the Gospel of the manner of obtaining the remission of these sins, points out God's method of justification, in relation to sin of every kind

587. *That he just might be.* Had the *Arrangement* been *Regular*, it would have implied, that what is here stated was done in order that God might be just; the Sense intended is, *That he might be just in the estimation of man*; hence the *Irregular Government* See Rule 380.

588. *The glorying.* The Omission of the Article would have implied, that the Sense intended to be conveyed was *Unlimited*, that glorying of every kind was excluded, which is not true; Rom. v. 3, *We glory in tribulation*, The use of the Article here expresses Restriction, the object of which I Judge by the Context, to be what is expressed in my Paraphrase. See Rule 341.

589. *Of the works.* The Omission of the Article would have ren-

by means of ⁵⁹⁰the law of ⁵⁹¹faith.

28. Therefore we reckon faith to justify a man, with-
out ²⁴²his performing ⁵⁹²the works required of i e by
⁵⁹²the law for obtaining this end,

29. I say without the works of the law otherwise

dered the Sense Indefinite, as any law of works, and works of any kind, would in that case answer to the description; *But the law prescribing the works*, is restricted by the context to, *The works by which justification is obtained*, hence the Expression of the Article. See Rule 341.

590. *The law of faith.* Literally, *The law of Moses*, means, *The law Moses taught or promulgated.* *The law of faith* would in like manner mean, *The law that faith teaches or promulgates*; whereas the Sense intended is, *The law that promulgates the efficacy of faith in respect of justification*; hence the Omission of the Article here. See Rule 343.

591. *Stops.* The reason why all the Stops in this verse excepting the last are *Minor Stops*, is I conceive to show, that all which is contained in it, proceeds from the same individual, although it is expressed in the form of questions and answers; neither are the answers intended to express the opinions of others relative to the questions proposed, but the opinion of the person who propounds the questions. Had *Major Stops* been placed between the questions and answers, they would have indicated, either that the answers were given by another person, or that they were such as another person would give had the question been proposed to them. See examples in the first nine Verses of this chapter.

592. *Without works of law.* The context shews that the *Law* here referred to, is the *Mosaic Law*, consequently, the Article ought to have been expressed before it, as well as before the word *Works*, had the Literal Sense expressed been Definite, and such as was intended to be conveyed. Had the Article been Expressed, the Literal Sense is this, *We reckon faith to justify a man without performing any of the works of the law*; the Omission of the Article shews that some other Sense is intended to be conveyed, which the context, appears to me to shew, to be as follows, *Without his performing the works required by the law for obtaining this end*; hence the Omission of the Article here. See Rule 341.

593

the God of Jews alone *he is*, not also of Gentiles, .

 verily also of Gentiles,

30. seeing that one the God *is*, who will justify
 circumcision *i e an observance of the rite*, by the
exercise of faith, and uncircumcision *i e a non-*
observance of the rite, by means of the faith⁵⁹⁴
revealed in the Gospel which prescribes not
circumcision but faith in order to obtain acceptance
with God.

593. *The God of Jews alone.* Two things here require explanation. First, *The Disarrangement* of the word *Jews*. Secondly, the Omission of the Article before it, as well as before the word *Gentiles*. As respects the first, *The God of Jews alone*, means, *The Jews God alone*, that is, *The Being that the Jews alone regard to be God*; whereas the Sense here intended is, *That God is a God, i e is a benefactor and merciful to the Jews alone*; hence the *Disarrangement*. Secondly, the Article is omitted before the words *Jews and Gentiles*, because if expressed, the Sense conveyed would have been, that every *Jew* and every *Gentile* was referred to; whereas the Sense intended to be conveyed, does not admit of such a reference. The first part of the Sentence is not meant to be understood as an assertion, that God will justify all the *Jews*, but that he will justify no one that is not a *Jew*, and so here. The same reason causes the Article to be omitted before the word *Gentile*.

594. *The faith.* The Article being expressed, precludes the Sense of the expression *The faith*, from being according to the Received Version, *Through the exercise of faith*, since was that the Sense, the Article would not have been used, as that Sense is expressed without it. See Rule 341. Had the Sense here been, *that Uncircumcision will be justified by belief of the Gospel*, the same Preposition would, I think, have been used, as is used above; for in that case, uncircumcised persons are no more justified *by means* of faith, than are the Jews; their faith being as much the ground of their justification, as is the faith of the Jews; but it is, *By means of the faith*; they are justified, not by it, but by means of it; not by what they do believe, but by means of God having in the Gospel appointed sincere belief of any

31. Then you will say ^{242 45 213 595} we make void *i e* render use-
less law of every kind as respects justification by
..... ⁵⁹⁴
means of the faith ²⁴² revealed in the Gospel for
this end. It may not have been *i e* This is im-
^{242 43 . 213 . 595}
possible, rather we establish law *i e* we render
.....
it useful in relation thereto.

kind, as that which he accepts in relation to justification ; for under the Gospel, we learn by the second chapter of this Epistle, and also in many other parts of Holy Scripture, that the sincere Gentile, though unacquainted with the Gospel, is accepted of God ; and this is one, and perhaps the great difference between the Gospel and the Law ; the Law only admitted to be partakers of its benefits, such as conformed to it in *Letter* ; whereas the Gospel admits all, that conform to it in *Spirit*. Blessed be the Lord Almighty.

595. In this verse there are two *Irregular Sentences*, the object of which is to restrict the Sense conveyed to a Particular Object ; it having otherwise a General or Unlimited Application. Thus the Sense does not refer to rendering law useless in every particular, but useless only, as respects justification ; and the establishing or rendering it useful, relates, not to its effect in every instance, but to its effect in respect of the same ; hence the *Disarrangement*. See Rule 321. The Sense I thus explain—You will then say, that by my doctrine concerning faith, I render obedience to law useless, but I answer, No ! so far from that, I contend, I render obedience to it useful ; for by obedience to law, we cannot obtain justification, hence our obedience is not rewarded, and so, is useless to us ; but being justified by faith, our obedience is rewarded, and so becomes useful to us.

CHAPTER IV.

1. Then ²¹⁰ how shall ²⁴³ we *who are Jews* say *i e* assert Abraham the Father of us to have found out a claim to justification by flesh *i e* by an exercise of powers natural to man.
2. For if Abraham, by works, was justified, ²⁴² he hath a boast *i e* a claim to boast, but no *i e* but he hath no claim to boast before the God.
3. For what saith the scripture. ²¹⁰ Now Abraham be- ²⁴³ lieved the God, and it was counted to him, unto ²⁴² justification *i e* so as to obtain for him justification.
4. Now the reward ^{44 . 213} of justification ⁵⁹⁶ to him ²⁷² that work- ⁵⁹⁷

596. *The reward.* The Article is here used to Define. *The reward we are speaking of, viz, the reward of justification.*

597. *To him that worketh.* Had the *Arrangement* been *Regular*, the Sense conveyed would have been, *To him that worketh at all, whether good or evil, little or much*; such being the *Literal Sense*; the *Disarrangement* shews that some other Sense is intended to be conveyed, and this the context shews to be what is expressed in my Paraphrase; hence the *Disarrangement*. See Rule 321. To those who think we should understand it, *To those who work good*, should remember that the next verse must then be rendered, *To those who work no good.*

eth so as to obtain justification by his works, it²⁴²

reckons not as a favor, but as a debt,

5. but the reward of justification to him that work-²⁷²

eth not so as to obtain justification by his works.⁵⁹⁷

Yet believing on i e in the ability of him that⁵⁹⁸
 justifieth the ungodly to justify him, the faith of²⁷²
 him reckons unto justification i e so as to obtain
 for him justification.

6. As also David teaches, he describes the blessedness²⁴²

of the man, to whom the God reckons justifica-^{42 . 213 . 599}

tion, without works sufficient to obtain it by his

 600

works,

7. in saying blessed is he, of whom the iniquities
 were forgiven, and of whom the sins were
 covered,

598. *Yet believing.* Had a *Common Conjunction* been used instead of a *Causal Conjunction*, the Sense would have been to this effect, *To him that works not so as to obtain justification, but instead believing &c.*

599. *The God reckons justification.* The *Literal Sense* of this would imply, that God's reckoning of persons just, was an arbitrary selection, in no way dependant on their works, hence the worst men were as likely to obtain the blessing as the best; whereas the Sense intended to be conveyed is, That that man is blest to whom the God (who will not allow any of his Attributes to impair any of his other Attributes) reckons justification, without a sufficiency of works otherwise to obtain it, hence the *Disarrangement*. See Rule 321.

600 *Stop.* The reason why a *Minor* and not a *Major Stop* is expressed at the end of this verse, is to shew, that what succeeds it, is a quotation of the words of David, and not an expression of the Apostle's opinion.

8. *and that* ⁶⁰¹ blessed a man *is*, to whom *the* Lord should not have reckoned sin.

9. Then the blessedness *this i e then this blessedness*, to the circumcision *i e to him that is circumcised*, or also to the uncircumcision *i e to him that is not circumcised*. For we say, that it was reckoned to ⁶⁰² Abraham, ⁶⁰³ *that is* the faith *referred to* was reckoned to him unto justification *i e so as to obtain for him justification*.

²¹⁰ 10. Then how was it reckoned, in circumcision being, or in uncircumcision, not in circumcision, but in uncircumcision,

²⁴² ^{44 . 213 . 604} ⁶⁰⁵ 11. *and he received i e God appointed the* sign of circumcision, a seal *i e proof* of the justification of ²⁷³ ⁶ *i e obtained through* the faith of him that is in

601. *The Lord*. Had the Article here been Expressed, it would have implied, that Christ and not God is referred to; hence its Omission. See my Tract on *Kypois*.

602. *To Abraham*. Why the Article is Omitted in Translation. See Rule 275.

603. *The faith*. The Article is here used to Define. It was not an unlimited faith in all things, that was reckoned to Abraham under justification, but it was the belief of God referred to in verse 3. See Rule 341.

604. *And he received &c*. The Literal Sense of this would be, that Abraham accepted the sign of circumcision; whereas the Sense intended is, that God appointed the sign of circumcision for the reason stated; hence the *Irregular Arrangement*. See Rule 321.

605. *The sign*. Had the Article been Expressed, it would have implied, that the Apostle referred solely to the personal circumcision

the uncircumcision *i e in the state of uncircumci-*
sion, to the end that he ⁶⁰⁶ *the* father of all that be-
 lieve might be *regarded*, by means of uncircumci-
 sion *i e of his being uncircumcised when he*
obtained the blessing, I say of all, to the end
 that it might be reckoned also to them ^{380 . 213 . 607} *i e to all*
that believe ⁷ [*viz. the justification by which he*
was justified,

12. and ⁶⁰⁹ *the father of circumcision i e and Abraham as*
their Father through circumcision ⁷ *that is to those*
 that are not of circumcision alone ^{273 6 610} *i e not circum-*

of Abraham, such being the Literal Sense of the passage ; whereas his reference is to God's appointment of the Rite ; hence the Omission of the Article. See Rule 340.

606. *Father*. The Literal Sense would require Abraham to have been the first person that believed God ; hence the Omission of the Article, since the Sense intended to be conveyed is, That he was the first person who so believed as to obtain an assurance of justification attending such belief. See Rule 343.

607. *To the end that he the father &c.* Had this been *Regular*, it would have implied, that what is here stated, was the only reason of Abraham's receiving circumcision ; hence the *Irregular Government*. See Rule 380.

608. *Might be reckoned*. This is what the Sense appears to require, and as there is no Active Voice to the Verb, such a rendering I consider admissable ; the rendering otherwise would be, *Might have been reckoned*.

609. *Father of circumcision*. Had the Article been Expressed, the Sense conveyed would have been, that each individual referred to was reckoned to be the Father of Circumcision ; because such is the Literal Sense ; but it is not being the Father of Circumcision that is reckoned to them ; but him that is the Father of Circumcision is reckoned to be their Father ; hence the Omission of the Article.

610. *Not of circumcision alone*. Had the Article been here Expressed, the Sense would have been, *To those not of the Jews alone*,

272

cised alone, but also that walk in the steps of the
⁶
 in the uncircumcision faith *i e of the faith in the*
state of uncircumcision of the father of us
 Abraham.

13. *I say to all that believe.* For not by means of
 means of law of *any kind*, the promise will be
⁶⁰²
fulfilled to Abraham, or to the seed of him, the
⁷ ⁷ ⁶¹¹
 heir [*is he to be*] of *the* world, but by means of
 justification of *i e obtained by* faith.

14. *I say not by means of law of any kind.* For if ⁶
²⁷³ ⁶¹²
 those that are of law *i e those that are justified*
by law of any kind were thereby heirs, the faith
after Abraham as the sole ground of justification
 has been made void *by their being justified with-*
out it, and the promise of *his being the heir of the*
World in that case has no effect.

meaning *not the children of Jews alone*; hence the Omission of the Article.

611. *Of the world.* Griesbach marks the Article here as spurious; I should judge from the Sense, that he is correct in so doing; for if expressed, I consider the Sense conveyed would be, that the promise to Abraham was, that he should have every one, without a single exception, as his child; and so, entitled to the blessings promised to him; because such is the Literal Sense. But the Sense intended to be conveyed I consider to be this; That men of every nation are reckoned by God to be his children; He is therefore, Heir, not of the World, but has possession in all parts of the World; I consider the Article should not be expressed in the conveyance of this Sense. See Rule. 340.

612. *The of law.* Had the Article been expressed before the word

15. *I say no effect* For *even the Mosaic law as the*

⁴³ *sole ground of justification* ²¹³ *worketh wrath to all*

nations not acknowledging its authority. I say
wrath. For where law of any kind either of the
mind or of command is not i e does not exist,
there can be no transgression,
16. on account of this, *justification is by faith, in*
order that as a favour it might be dispensed, to

³⁸⁰ *the end that sure the promise might be to all*

²⁷³ *the seed, not to that that is of the law alone i e*
⁶ *not alone to that part of it that are jews, but also*
²⁷³ *to that that is i e to that part of it that is of the*
⁶ ⁶¹⁵ *faith of Abraham i e that has a faith like to that*

Law, it would have implied, that the Mosaic Law was alone here referred to; hence the Omission of the Article.

613. *Worketh wrath.* The Literal Sense of this implies, that *the Law* is the active means of *working wrath*; but such is not the case, it is only a passive means; it does not compel any man to transgress, it only condemns transgression; hence the *Disarrangement*. See Rule 321.

614. *To the end that sure the promise &c.* Had this Sentence been *Regular*, it would have implied, that what is here stated, was the only reason of what is contained in the preceding part of this verse; hence the *Irregular Government*.

615. *The faith..* Had the Article been expressed, the Sense of the expression, *The faith of Abraham*, would be, *Abraham's faith*; and to be of that, implies a belief of the identical things that Abraham believed; but the parties referred to are not required so to believe, their agreement with Abraham not consisting in a belief of the same particulars, but in the belief of any particulars it may please God to state; hence the omission of the Article. See Rule 343.

of Abraham's, who, ⁶¹⁶ *the* father of all of us is *in*
this respect.

17. *I say of all.* According as ²⁴² it has been written,
 as a father of many nations ²² I have made thee, *a*
father he then was before *i e* ²⁴² *in the estimation*
 of whom *i e* ⁶¹⁷ *of the being* ²⁷² he believed, in the
estimation of God that quickeneth the dead,
 and calleth that that exists not, as existing *i e*
as though it existed,

18. who, against *any rational* hope of receiving the
thing promised, in possessing a hope of receiving
it, believed, *a condition required by God* to the
 end that he a father of many nations should have

^{380 . 213 . 618}

616. *Who father of all of us is.* Had the Article been here expressed, the Sense conveyed would have been, that Abraham was without limitation the Father of all Christians. I doubt whether this expression, without limitation, can ever be used to any one but *Adam* and *God Almighty*. It may be, *The Father of us*, when applied to Abraham, in cases where the pronoun *Us* has reference exclusively to the Jews; but the Article with the exceptions stated above, cannot I think be Expressed before the word *Father*, when used in this manner, unless the Sense is in the Context expressly Defined; hence the Omission of the Article here.

617. *Of God.* As no one but God Almighty can quicken the dead, the Sense of the passage is Definite. Had therefore the Article been expressed before the word *God*, it would have implied, that some other being than *God* was referred to, who was known under the appellation of, *The God that quickeneth the Dead*; hence the Omission of the Article. See Rule 105.

618. *To the end &c.* Had the *Government* been *Regular*, the Sense conveyed would have implied, that the only reason of Abraham's

⁶¹⁹ become, according to that ²⁷² that has been spoken.
.....

So the seed of thee shall be,

19. and not having been weak in ⁶²⁰ the belief *just described*, ²⁴² he regarded not ⁶²¹ the body of himself *i e*
⁷ *his own body*, [already having been dead *i e* which
⁷ *was then dead*,] of 100 years old about being,
neither the deadness of the womb of Sarah.

20, Even with respect to the promise of the God, ²⁴² he
was not staggered through the ⁶²² disbelief *of Sarah*
²⁴² *and of those that heard of it*, but he was strong
in the belief ⁶²² *of it*, having given *i e ascribed* glory
of every kind to the God,

21. and having been fully persuaded, that what has
been ²⁴² *merely* promised *by God*, able he is even to
have performed *instead of having promised it*.

believing, was, in order that he might be the father of many nations ;
hence the *Irregular Government*. See Rule 380.

619. *Should have become*. This is the correct rendering of the
Tense of the Verb, and I question whether in the Greek, *A Father of*
many nations should become, would not imply, that Abraham at the
time of the Apostle's writing, had not become a Father ; that is, that
the promise at that time had not been fulfilled ; whereas the expres-
sion, *Should have become*, is intended to express the non-fulfilment of
the promise at the period of Abraham's performing the condition spe-
cified, and at the same time, to express the subsequent fulfilment of it.

620. *The belief*. The Article is here used to Define, not that
Abraham was strong in faith, but that he firmly believed the promise
God made to him that is specified in the Context.

621. *His own body*. The Sense here intended to be conveyed is,

22. Therefore it was reckoned to him, unto justification *i e so as to obtain for him justification.*
23. Now it was not written on account of him alone, that it was reckoned to him,
24. but also on account of us, to whom it is about to be reckoned that believe upon him that has raised up Jesus the Lord of us, from *the* dead,
25. who was delivered on account of the offences of us, and *who* was raised on account of the justification of us.

that as regarded Abraham's natural power of having children, he was dead. Had it been *Regularly Arranged*, the Sense would have been, that his body was literally dead; hence the *Disarrangement*. See Rule 321.

622. *The belief—The disbelief.* The Article is used in each of these cases, to shew that it is not *belief* or *disbelief* of a general nature, but of a restricted, that is here referred to, viz. as shewn by the Context, the *belief* and *disbelief* of the particular promise that God made to Abraham respecting his seed. See Rule 341.

623. *Also.* This word is marked by Griesbach as doubtful, and as it appears to me to impair the Sense, I have omitted it.

624. *From dead.* Had the Article been Expressed, the Sense conveyed would then have been, *That Jesus was raised from among of the dead, that is separated from them*; such being the Literal Sense. But the Sense intended to be conveyed is, *That Jesus was raised from the state in which persons are that are dead*; hence the Omission of the Article. See Rule 340.

CHAPTER V.

1. Therefore having been justified by faith ⁶ *i e* ²⁴² *Therefore when we have been justified by faith, we* ⁶²⁵ ⁶ *have peace with regard to the God, by means of* *the Lord of us Jesus Christ,*
2. by means of whom also, ²⁴² ⁶²⁵ *we have the introduction* ⁶²⁶ *to the faith i e the belief,* with respect to the ²⁴² *grace i e the state of favor,* this, in which, ²⁴² *we have stood i e been placed,* and *in which* ⁶ *we rejoice in hope of beholding the glory of the God.*
3. And *in which* ²⁴² ⁶ ⁶²⁷ *not only do we rejoice in this, but also we glory in the tribulation attendant on that state,* having experienced, that *the tribulation*

625. *We have peace.* Had this been *Regularly Arranged*, the Sense conveyed would have been, that all who were justified by *faith*, possessed what is specified, whatever their future conduct might be. I consider that the *Irregular Arrangement* is used in order thus to restrict the Sense. Therefore having been justified by faith, peace with God is appointed to us, so long as we live in accordance with the rules of our justification. For the same reason, "We have the introduction," in verse 2. See Rule 321.

626. *To the faith.* Had the Sense been according to the Received Rendering, viz. *By faith*, the Article would not have been Expressed. See Rule 341.

627. *The tribulations.* Had tribulations of all kinds been referred

628

*attendant thereon induceth patience if rightly
.....
improved.*

628

4. And the patience *thus produced* induceth experi-
.....
ence. And the experience *thus obtained* induceth
.....
hope.

42 . 213 . 628

5. And the hope *thus excited* does not make ashamed,
.....
because *a sense of* the love of the God has been
.....
shed abroad in the hearts of us, by means of
.....
⁶³⁰ a spirit holy *i e* ²⁷² a spirit freed from guilt that has
been given to us.

32 . 213 . 631

6. *I say given* For Christ, when we without strength
.....

to, the Article would not have been used; the connection appears to me to point out the limitation expressed in the Paraphrase.

628. *Induceth patience &c.* The *Disarrangement* here, and in the 4, and part of the 5 verses, is occasioned by the Sense conveyed not being Literally true; for the *tribulation, itself*, does not necessarily induce *patience*; it is the proper endurance of it that does; and *patience* does not necessarily produce *experience*, or *experience hope*; and even of such a *hope*, we are disappointed, by a forsaking of Godliness; hence the *Disarrangements*. See Rule 321.

629. *The love of the God.* The Literal Sense of this expression is, *The love possessed by God*; and as this cannot be shed abroad in the hearts of men, I conclude that what is meant, is, That a sense of its existence and magnitude is shed abroad in their hearts; hence the *Irregular Arrangement*. See Rule 321.

630. *A Spirit Holy.* Had these words been employed as descriptive of *The Holy Spirit*, I conceive the Article must have been expressed. See my Tract *Πνευμα*.

631. *For Christ.* Had the *Arrangement* been *Regular* it would have implied, that the proof of the blessing referred to being a gift; was established by the death of Christ; but the *Disarrangement* points

⁶³²
 being to obtain the blessing for ourselves, in a

⁶³³
 fitting time, on account of ungodly persons,
 died.

7. *I say ungodly.* For scarcely on account of right
⁶³⁴
i e on account of receiving what is their right,
 any one will himself be put to death. Yet on
⁶³⁴
 account of the good perhaps *i e yet perhaps on*
account of receiving the good promised to the just,

out the circumstances connected with his death, as proving the position sought to be established, viz: *We being without strength, i e having no power otherwise to obtain it;* hence the *Disarrangement* See Rule 321.

632. *Being.* This word is *Disarranged* in order to shew that the passage is not to be understood in an unlimited Sense, as that we were without strength of any kind; but as restricted to the subject treated of in the Context, *i e without strength to obtain the blessing referred to.* I conceive that the present Tense is used to shew that the same inability continues. See Rule 321.

633. *Ungodly persons.* Had the Article here been used, it would have implied, that Christ had died, not for the benefit of all men, but only for such of them as are particularized by the name *Ungodly*; hence the omission of the Article. See Rule 341.

634. *On account of right—On account of the good.* I consider the object of this verse is to prove, that all men are ungodly, by this argument. Where is the man that will choose to die to receive the reward that is due to him; and yet perhaps there is not a man who would not dare to die to obtain the good promised to the righteous; consequently, no one being willing to die, proves that all men consider themselves to be ungodly. To express this Sense, the Article should not be Expressed before the word *Right*, since no particular description of *Right* is referred to, and we see it is not Expressed; but it should be Expressed before the word *Good*, because it is not any kind of *Good* that is referred to, but the *Good* referred to, is the happiness and blessings promised to the justified, and it is Expressed.

The whole Sense of the verse rests on the two words *Right* and *Good*; and it should be observed, that the Article is prefixed to one, and not to the other of them. It is not prefixed to the first of them,

any one even would dare to have been put to death *hence all men shew they judge themselves to be ungodly.*

8. Now he commendeth the love of himself i e ^{44 . 213 . 636 636} *he*

himself has, unto us i e unto our notice, that is the

 God ⁶³⁷ *does, in that when we sinners being, Christ,*

 on account of us, died.

because it is used to convey an Unlimited Sense, i e *To receive all that is their right.* It is prefixed to the last of them, to shew that it is used to convey a Restricted Sense, i e *To receive the good promised to the righteous.*

I have not stated above my objections to the Received Rendering; to do so is perhaps unnecessary; I will however just observe, that I conceive this verse rather disproves (as rendered in the Received Text) than proves, the greatness of Christ's sacrifice, which is what the Received Text requires it should prove; for the Received Text in this verse admits that some men might dare to have died, to have benefitted one good man; surely then not one of these men would have scrupled to have died, to have benefitted all the world. Thus then according to the Received Text, the sacrifice of Christ is represented as that which men, even on natural considerations, could have been found to undertake; this surely decreases, and not increases, the magnitude of the sacrifice.

The word rendered, *Perhaps*, clearly belongs to the Sentence in which I have placed it; for did it commence the Sentence that succeeds it in its *Arrangement*, it would then indicate a *Major Stop*, which it cannot have been intended it should do.

This verse has given Commentators much trouble, and after all their endeavours to distinguish the difference between a Righteous Man and a Good Man, they have not succeeded in obtaining such a Sense from the verse, as in my opinion, elucidates or advances the Apostle's argument.

635. *The love of himself.* Had this been *Regularly Arranged*, the Sense would have been *The love he has for himself*; as it is Arranged, the Sense is I conceive, as expressed in the Paraphrase. See Rule 321.

636. *Unto us.* The Stop which precedes these words, and which is clearly expressed, shews that the Sense intended is not, *The love he has for us*; for had this been the Sense, no Stop should have been expressed; but the Sense intended to be conveyed is to this effect *He points out, unto us, the love he himself has.*

637. *We.* Had this word been *Regularly Arranged*, the Sense

us Jesus Christ, by means of whom now *i e at*
^{242 . 43 . 213 . 640}
the present time we obtained the reconciliation,

12. *I say by means of whom we obtained it*, on account of this *i e for this reason*. As it was by
⁶⁴¹
 means of one man, the sin *that makes man an enemy to God*, with respect to the world, came, and by means of the sin *i e of the same sin*, the
⁶⁴²
 death *to which man is subjected on account of it*,

that it is not wrath of any kind that is referred to, but that it is, as shewn by the Context, *The wrath we merit on account of our evil action*. See Rule 341.

640. *We obtained the reconciliation*. The Literal Sense of this passage is, *That the parties referred to became possessed of the thing specified*; but the *Arrangement* being *Irregular*, shews that some other Sense is intended to be conveyed, which I consider to be this, *That the parties referred to, were put in possession of the means of obtaining it*. This last Sense, obliges a belief and acceptance of the Doctrine of Jesus. See Rule 321.

641. *The sin*. The expression of the Article before the word *Sin*, precludes the possibility of the Received Translation, *Sin entered into the world*, being correct. It cannot be sin in General, but it must be a Particular Sin or class of Sins, that is here referred to; to ascertain the description of which we must refer to the Context, 'The verse that precedes, treats on the manner in which man obtains reconciliation to God, which it states to be accomplished, by means of Jesus Christ. The object of the 12 verse is to explain, why man obtains reconciliation by that means; it is, says the Apostle, "*For this reason, As it is by means of one man, the sin came*." What sin can here be referred to, but the sin that makes man an enemy to God, and so to stand in need of reconciliation.

The words *With respect to the world*, mean, *with respect to man generally*; this prevents our supposing that no man can by his own actions place himself in a state that requires reconciliation; the 13 verse teaches us by implication, that every one that transgresses the Law does so please himself.

Let it be observed, the Apostle does not here state, that sin was introduced into the world by Adam, or whether Adam in sinning acted contrary to, or in accordance with, his nature.

642. *The death*. The expression of the Article here, obliges the

and so unto all men, the ⁶⁴³ death ⁴² i ²¹³ e *this death* tra-

 versed, by ⁶⁴⁴ *incurring* which ^{42 . 213} death, all have sinned ⁶⁴⁵

 so as to require reconciliation that they may be
delivered from it.

13. *I say so unto all the death traversed.* For until
⁶⁴⁶ law ^{42 . 213 . 647} came, sin was in ⁶⁴⁸ the world. But sin is not ^{42 . 213 . 649}

Sense conveyed to have reference to a particular description of *Death*, see Rule 341, and this the Context shews to be that expressed in the Paraphrase, which is, what is commonly termed *Temporal Death*, that is, *the Death of the body*. From this death man cannot deliver himself, and as an enemy to God, he cannot expect to be delivered from it by God, consequently he must remain subject to death; but reconciled to God, either in Christ (now the only promised way of obtaining reconciliation) or any other way, he has an assurance that he shall be delivered from it by God.

I should imagine no one can suppose the word *Death*, in this place, has reference to *Eternal Death*, when it is remembered that in verse 14 it is stated, "*To have reigned over all from Adam to Moses, even over those that had not sinned against any express command of God.*"

643. *The Death traversed.* Had the *Arrangement* been *Regular*, it would have implied, that the sole cause of the death of all men was what is stated in the Context; the Sense intended to be conveyed is to this effect; *And so no man escaped dying*; hence the *Disarrangement*. See Rule 321.

644. *In which Death.* It does not appear to me admissible with the rules of the Greeks, to suppose the Antecedent to the Relative here, to be according to the Received Version.

645. *All have Sinned.* Had the *Arrangement* been *Regular*, it would have implied, *That in the act of dying, all men actually committed sin*; The Sense intended to be conveyed I consider to be this. *In incurring death, all are so far responsible for sin, as to require reconciliation in order to be delivered from death.* Adam's sin made all mankind enemies to God; all enemies to God are punished with death, from which reconciliation to him can alone deliver them; those therefore that are not delivered from death, are retained in consequence of sin; hence it is said, *In which death all have sinned, i e each man has so to answer for sin as to require reconciliation in order to be delivered from death*; hence the *Disarrangement*. See Rule 321.

42. 213. 650

reckoned *so as to incur death*, not of law being,

14. nevertheless the death *i e this death* reigned from

272

Adam to Moses, even over those that have not
 sinned after the similitude of the transgression
 of Adam *i e that have not like Adam trans-*
gressed a direct command of God, I say like
Adam, who *as to an effect on the world* is, a
 651
 figure *i e a type* of him that is about to come,

15. *I say a type*, but not as respects *the magnitude of*
the nature of the effect of the offence, so also is
 the gift *to be limited*. For if it is through the

646. *Until law*. The word Law does not in my opinion refer, as some suppose, to the Mosaic Law; because many passages in the old Scriptures teach us that sin, previous to the Mosaic Law, incurred death. I need only mention the destruction of the world by the Flood.

647. *Sin was*. Sin is the transgression of a direct Law, previous to Law, Man may do what is *evil*, but he cannot commit *sin*; hence the *Disarrangement*. See Rule 321.

648. *In world*. The Article is here Omitted, because if Expressed the Sense conveyed would have been *That sin existed in the Earth*; such being the Literal Sense in this place. The Sense intended to be conveyed is, *That individuals committed sin*. See Rule 340.

649. *Sin is not reckoned*. The Literal Sense of this is, *Sin is in no way reckoned*; the Sense intended is, *Sin is not reckoned so as to incur the death referred to*; hence the *Disarrangement*. See Rule 321.

650. *Not of law being*. Had the *Arrangement* been *Regular*, it would have implied, *That sin is not reckoned that is not a violation of law*; whereas the Sense intended is, *That sin is not reckoned, that is not in relation to the party committing the sin, an actual violation of law*; to constitute which, the party committing the sin, must have an acquaintance with the law which he violates; hence the *Irregular Arrangement*. See Rule 321.

44 . 213 . 652

653

offence of the one *party*, the great part of man-

638

kind died *i e* lost their temporal life, more how

much, the grace of the God, and the gift through

654

grace, the *i e* that given of *i e* by the one man

Jesus Christ, unto the great part of mankind of

eternal life, abounded as regards the magnitude

of the nature of the effect,

16. and again as respects the effect of each, not as by means of one having sinned, so also is the gift to be limited. For verily the judgment came to us, from one offence, with respect to condemnation. But the free gift came to free us, from many offences, with respect to justification.

651. *Stop.* This stop is clearly expressed; its object is to shew that what is stated, is not absolutely correct: Adam is not absolutely a type of Christ; in one respect only he is so; in many he is not; hence the *Peculiar Government* employed. See Rule 322.

652. *The offence of the one.* Had the *Arrangement* been *Regular*, the Sense conveyed would have been, *The one offence*; such being the *Literal Sense*. The Sense intended to be conveyed, I consider to be what is expressed above; hence the *Disarrangement*. See Rule 321.

653. *The great part died.* Many may die by disease, or by the sword, but not by an offence. By an offence *many may incur death*, which is the Sense here intended to be conveyed; hence the *Disarrangement*. See Rule 321.

654. *The gift through grace by the one man Jesus Christ.* I judge the Sense cannot be, *Through the grace of the one man Jesus Christ*, on account of the position of the Article, which must in that case have been placed before the word *grace*, had such been the Sense intended to be conveyed. I judge the Sense cannot be, *The Gift of God to man of the one man Jesus Christ*, because in my opinion, the words, *by the one man Jesus Christ*, afford the same Sense as they would do were the

17. *This must be admitted to be the case.* For if it is
^{v. 15}
 by the offence of the one party, the death

referred to, it reigned by means of the one offence,
⁶³⁸ ²⁷²
 more how much *than over one offence* those that

⁶⁵⁵
 receive the abundance of the grace, and of the gift

⁶⁵⁶
 of the justification *referred to*, in life *i e* in obtain-

²⁴²
ing life, they shall reign, by mean of the one man
 Jesus Christ.

18. *I say by means of the one man Jesus Christ.*

Therefore indeed *in this particular does Adam*

words *Through the grace*, not introduced between them; in which case, they would decidedly afford the Sense given in the Paraphrase. Those who regard *Salvation* to be confined to the pale of their own Church, can doubtless explain, which is more than on their views I can do, these words of the Apostle, *The gift through Grace by Jesus Christ unto the great part of mankind of eternal life.*

655. *Those that receive.* The Literal Sense that would have been here conveyed, had the *Arrangement* been *Regular*, would have been, *That receive the abundance*, consequently requiring the party receiving to be fully acquainted with, and rightly to embrace the thing said to be received; whereas the Sense intended to be conveyed is, *That possess the grace which is bestowed in an abundant manner*; hence the *Disarrangement*. See Rule 321. The punishment brought on man by Adam, was received by the greater number of men without their being acquainted with the cause of it. If the justification obtained for man by Christ, is an antidote to the effect of Adam's transgression; numbers may receive, that is, may be partakers of the benefits of it, without possessing any acquaintance with the source from whence they derive the advantage. Such is the case, if Infant Baptism places man in possession of these advantages.

656. *In life.* It may be doubted by some, whether this passage belongs to the Sentence that precedes it, or whether it forms a Sentence in itself. I conceive the latter, since I do not see why the Participle is placed as it is, except for the very object of shewing that the words succeeding and preceding it, are not part of the same Sentence. For

prefigure Christ, that as by means of one offence, with respect to all men, the effect, with respect to condemnation to death attaches, so also by means of one righteousness, with respect to all men, the effect, with respect to justification to the obtaining of life attaches.

19. *And this appears reasonable.* For as by means of the disobedience of the one man, sinful, the great ⁷⁰ part of mankind were constituted as regards their title by nature to God's favor, even so by means of the obedience of the one man, righteous, the great ⁷⁰ part of mankind shall be constituted ⁶⁵⁷ as regards their title by nature to God's favor.

20. Now law entered ^{42 . 213} privately ⁶⁵⁸ i e without unfolding
.....
its real effect with respect to justification, in

the Participle if placed after the words, *Of the grace*, would have been as effectually *Disarranged*, as it is in the situation it now holds.

657. *Righteous.* What description of sin attaches to man on account of Adam's transgression, St. Paul has himself explained, see the preceding verses. Shall we do wrong in concluding, that the righteousness that attaches to man on account of Christ's righteousness, has the same limits, since the same terms are employed in expressing it, and the argument admits of no greater extension.

658. *Now law entered privately.* Had the *Arrangement* here been *Regular*, it would have implied, that law was introduced by God in a private manner, in every respect; whereas the Sense intended is, it did not unfold its effect on the particular point referred to; hence the *Disarrangement*. See 321.

659

order that the offence should have become more
sinful by being each man's own personal offence.
 660
 But where the sin *that makes man an enemy to*
God became more *criminal*, the grace much
 more abounded *in the superior knowledge of God*
revealed in the law,

21. *I say the grace more abounded,* in order that as
 the sin *that makes man an enemy to God* reigned
 by obtaining the death referred to, so also the ⁴²
 213 661
 grace should have reigned by means of justifica-

 tion, with respect to *the obtaining of life eternal,*
 by means of Jesus Christ the Lord of us.

659. *The offence.* As the coming of law would in no way increase Adam's offence, I regard the Sense of this expression to be, that the effect of law was to aggravate the state of enmity in which men were with respect to God, by their personal guilt in transgressing his law subjecting them to that state, instead of their being in it on account of Adam's transgression. Let it here be particularly observed, that the Apostle does not say, that the practice of sin should be increased; but that man should be made sensible that his impurities and transgressions were offences in the sight of God, which subjected him to be reckoned as an enemy to God.

660. *The sin &c.* See Note above. Let it be particularly observed that it is not here, as the Received Text has it, *But where sin abounded,* but it is, *Where the sin abounded.*

661. *The grace.* Had the *Arrangement* been *Regular*, it would have implied, *that under all circumstances grace should have reigned;* whereas the sense intended is, *That grace, as regards its sufficiency for man's requirements, should have reigned;* hence the *Disarrangement.* See Rule 321.

CHAPTER VI.

1. Then what, shall we say, we shall continue in *i e*
⁶⁶²
under the sin that makes man an enemy to God,
^{42 . 213 . 663}
in order that the grace should have become more
.....
than it otherwise would.
2. It may not have been, whatsoever *we were, whether*
Jews or Gentiles, we who are Christians died to
i e were freed from the sin that makes man an
²⁴³
enemy to God. How then shall we live in it
i e continue to live under it.
3. *I say died.* Verily ye do not know *i e remember,*
^{42 . 213 . 664}
that as many as were baptized i e were admitted
.....
⁵⁸¹
by baptism into Christ even Jesus i e into the

662. *Continue in the sin.* I think this is only an indirect mode of enquiry, whether as Christians, we should continue under the law.

663. *The Grace.* The Literal Sense of this would be, That Grace was defective in power, and required to be increased; whereas the Sense intended refers not to an increase of power in the grace itself, but to an increase as to the extent of it vouchsafed to man; hence the *Disarrangement*. See Rule 321.

664. *As many as &c.* The Literal Sense of this passage would imply, that there were other means than baptism of admission into Christianity; for this reason, the *Irregular Arrangement* is here employed; the Sense intended to be conveyed being to this effect, *Verily ye do not remember, that in being baptized into Jesus Christ, into the death &c. of him, ye are baptized, provided ye continue to live in accordance thereto.* See Rule 321.

advantages obtained by Jesus Christ, into the death of him i e into the advantages obtained by his death, we were baptized i e we were admitted by baptism.

4. Therefore we were buried as well as him *we be-
neath the water*, by means of the baptism *that
admits us* into the death *i e into the advantages
obtained by his death*, in order that as Christ
was raised again from ⁶²⁴ *the* dead, by means of the
glory of the Father, so also we, in newness of
life *i e in a new state of life as regards our
relation to God*, should have walked about *i e
should have felt ourselves to be.*

5. For if planted together *i e For if resemblers of
Christ we as Christians in this world* have been
in the likeness of the death of him, even also
in the likeness of the resurrection, *we as Chris-
tians in this world* shall be,

6. *I say shall*, this remembering, that ^{42 . 44 . 213 665} the old man of
.....

665. *The old man &c.* I consider that the object of the *Dis-
arrangement* of the words *Was crucified*, is to shew, that the Literal
Sense, which is without Limitation, *Was crucified*, is to be understood
with Limitation, *was, as regards the true Christian, crucified.* The
occasion of the *Disarrangement* of the word *Man*, is in accordance to
the usage of the Greeks, which would not admit of our saying, *The*

us *i e* our former state of enemies to God was

 crucified with *Christ*, in order that the body *i e*

 the power farther to injure man of the sin that
 makes man an enemy to God should have been
 161 . 311 . 213 666
 destroyed, in respect of that henceforth we might

 not be a slave to the sin that makes man an

 enemy to God.

7. *I say henceforth.* For ²⁷²he that has *thus* died with
Christ, he has been justified from the sin that
 makes man an enemy to God.
8. And if we *as respects the sin* died with Christ, we
 believe, that also we *as respects the sin* shall
 have a continuance of life with him,
9. *I say a continuance of life*, having seen, that Christ
⁷[having been raised up from ⁶²⁴*the* ⁷dead] no more
 dieth, death of *i e* over him no more has
 dominion.
10. For the *death* he died to the sin that makes man

heart of them is darkened, as that would imply, that the parties referred to possessed but one heart between them; and so here, but one old man between them; hence the *Disarrangement*. See Rule 321.

666. *In respect of that &c.* Had the Government been *Regular*, it would have implied, *That our old man was crucified*, to preclude the possibility of our being a slave to the sin; whereas the Sense intended is, *That our old man was crucified to preclude our necessarily being in that state*; it is by our own choice if we are in it. See Rule 381.

an enemy to God, he died once for all. And the *life* he lives, he lives *reconciled* to the God,

11. so also ye, reckon yourselves dead indeed to the sin *that makes man an enemy to God*. And living *reconciled* to the God, in Christ, *i e in the*
⁵⁸¹
dispensation of Jesus.

12. Therefore make not a King, the sin *that makes*
^{44 213 . 667}
man an enemy to God, in the mortal body of you
^{160 . 310 668}
i e in your mortal life, to the end that ye should
⁶⁶⁹
obey it *i e so as to obey the sin*, in the desires of
.....
⁶⁶⁹
it the body i e in the regulation of your desires,
by not expecting reconciliation to God in this
world,

13. neither yield the members of you, instruments of unrighteousness to the sin *that makes man an*
⁶⁷⁰
enemy to God, *i e instruments to maintain a belief*

667. *The mortal body &c.* The cause of the *Disarrangement* here is the same as in Rom. vi. 6, *The old man of us*. Had the *Arrangement* been *Regular*, it would have implied, *That mankind had but one mortal body between them*; hence the *Disarrangement*. See Rule 321.

668. *To the end &c.* Had the *Arrangement* been *Regular*, it would have implied, *That the only object of the parties in making the sin a king*, was, *that they should obey it*; hence the *Irregular Government* here. See Rule 380.

669. *Ye should obey it in the desires of it.* The word rendered *It*, being in the Feminine, clearly shews that its Antecedent is *The Sin*; the word rendered *Of it*, is not in the Feminine, which Gender it must have been in had its Antecedent been *The Sin*.

670. *Instruments of unrighteousness.* It does not appear to me

that is unrighteous in the power of the sin, but yield yourself to the God, as from dead i e as delivered from a state alienation to him, living i e and enjoying reconciliation, and the members of you, instruments of righteousness to the God i e instruments to maintain a belief that is righteous in the power of God.

^{43 . 213 . 671}

14. For sin shall not have dominion over you *who are living as Christians.* For ye are not *enjoying Christian privileges* under *that which is procured by law, any transgression of which might deprive you of the blessing,* but under *that which is bestowed by grace i e the favor of God.*

15. Then what *shall we Christians infer,* shall we *infer we may sin,* because we are not *enjoying our privileges* under a law, but under grace.
It may not be,

to be consistent with the limits of the Argument to suppose that those who oppose what the Apostle is enforcing, maintained the propriety of committing sinful actions; and yet such is necessary to make the argument of any force according to the Received Translation, or indeed, I conceive, according to any Translation, in which "*Instruments of unrighteousness*" are understood as descriptive of sin. Those under *The sin*, no more justified sinful actions, than those under the Gospel; indeed I do not see what the commission of sin has to do with the argument; hence my Paraphrase.

671. *For the sin &c.* The Omission of the Article here, shews that the Pronoun which succeeds the word *sin*, has no immediate connection with it; that is, it is not to be understood, *The sin of you,*

16. *for from such an agreement it is clear* ye have not perceived, that to whom ye yield yourselves servants, with respect to obedience, servants ye are, to whom ye yield obedience, whether it is ⁶⁷² an obedience of sin, unto *the obtaining of* death, or an obedience of obedience to God, unto *the obtaining of* justification.

17. Therefore thanks to the God, for ye were, ⁶⁷³ servants of the sin *that makes man an enemy to God*. And ye obeyed God from ⁶⁷⁴ *the heart*, on account of which ye were bequeathed a form of doctrine *to set you free from the sin*.

i. e. *your sin shall not have dominion*; which would, I consider be the necessary rendering, had the Article been expressed,

I consider the *Disarrangement* is intended to prevent the Sense from being understood to be *For sin under no circumstances shall have dominion over you*; whereas the Sense intended to be conveyed is, *sin shall not have dominion over such as embrace Christianity, and continue faithful to their profession*. See Rom. vii. 1.

672. *Death*. Is here used as descriptive of the opposite state to that of justification; had the Article been expressed before it, it would have been descriptive of the state in which mankind was placed, in consequence of the sin of Adam.

673. *Ye were servants of the sin*. The occasion of the Stop that precedes the words *Servants of the sin*, and of the *Peculiar Government* of them, is I conceive, to shew, that the Literal Sense is not intended to be conveyed. The Literal Sense would imply, that the Apostle was thankful *Because they were servants of the sin i. e. enemies to God*; I consider the Sense intended to be conveyed is, that the Apostle was thankful, not because they were in that state, but because their connection with that state might be described as one in which *they had been*; hence the Stop and *Peculiar Government*. See Rule 322.

674. *From heart*. I conceive the Sense here intended is, *that they had Heartily and Sincerely obeyed*; and as this is the Metaphorical

18. And having been set free from the sin *that makes man an enemy to God*, ye were made servants to *i e* under obligation to maintain that the justification by which you were freed has embraced every man,

19. concerning man generally I speak with respect to the infirmity of the flesh of you *i e* the state of alienation to God man inherits. For what I mean is this that just as ye yielded the members of you, servants to maintain the unexpiation and the unjustification of man with respect

Sense, the Article according to the Rules could not be expressed before it; the Literal Sense would be, *That they obeyed from natural love and desire.* See Rule 102.

675. *The justification &c. has embraced every man.* If the Sense intended to be conveyed was, *Ye were under obligation to maintain justification i e the possibility of man being justified*, the Article would not be expressed before the word *justification*. See Rule 321. But the justified are under obligation to maintain, *the justification by which they were justified, has been accepted by God in relation to men of some description*, and this description the succeeding verse appears to me to shew to be, *the whole human race*; and here let it be particularly remembered, this justification has relation, *alone*, to the state in which man is on account of *the Sin*, that is, to the state of alienation to God that man inherits; hence the Paraphrase.

676. *The unexpiation.* According to Donnegan, the Verb from which this word is derived, is used to express, *To cleanse from pollution of guilt by expiatory sacrifices*; and the word we are considering having an opposite Sense, I suppose means, *not cleansed from such pollution*; and when used in such a connection as it here is, should I conceive be understood, *A state uncleansed from pollution by expiatory sacrifices*, which Sense, appears to me, well suited to the Apostle's argument.

677. *Unjustification.* Donnegan says this word stands in opposition to *Δικαιοσύνη*, and as I suppose, should be rendered, *A state in which persons are not justified.*

678

to the unjustification *we are speaking of, viz.*
of the state of man in his inherited relation to
God, so now *under the Gospel* yield the members
 of you, servants to *maintain* the justification of
 man, with respect to consecration ⁶⁷⁹ *to inherit a*
state of reconciliation in relation to God.

680

20. *I say just as.* For when servants of the ⁶⁸⁰ sin *that*

makes man an enemy to God ye were, free from

 servitude to *i e not required to maintain* the jus-

⁶⁸⁰ tification *we are speaking of viz. of the state of*

man in his inherited relation to God ye were.

678. *With respect to the unjustification.* See the preceding Note. It should here be particularly observed, the Apostle does not say, that they had yielded themselves *absolutely and unconditionally* to *Unexpiation* and *Unjustification*; since to express this, the Article would not have been expressed before the words expressing these states; as its use shews that some particular *Restriction* or *Limitation* is referred to. See Rule 341. This *Restriction* or *Limitation* I consider to be, that state of *Unexpiation* and *Unjustification* that has reference to the *Unjustification*; and this last Definition, by means of the Article, *The Unjustification*, can only have reference thus, *The Unjustification we are speaking of, viz., as I conceive, of man's state in relation to God that he inherits*; hence the Paraphrase.

679. *Consecration.* Let it be observed, that the Article is expressed in the expression, *With respect to the Unjustification*, but it is omitted in the expression, *With respect to Consecration*. It is I consider expressed in the first, to Restrict the Sense to a particular description of *Unjustification*, viz., *The state of Unjustification referred to, that is, The state of man in relation to God that he inherits*. See Rule 341. It does not appear to me to follow, that those who are *Unjustified* in this manner, will necessarily be regarded by God as *Unjustified* in the great day of account. The Article is omitted in the second Sentence, because no restriction is required. *Servants to the justification with respect to the removal from all men of an inherited alienation in relation to God.*

43 . 213 . 681

21. Now had ye any fruit *i e any advantage* then, in

 what *i e in the things of which* now, ye are
 ashamed. *I say then.* For the end of those
 things *i e for those things will obtain nothing but*
 death.
22. And now having been set free from the sin *that*
makes man an enemy to God. And having
 become servants to the God, obtain the fruit of
 you, in consecration *to reconciliation to God.*
 And the end, life eternal.
23. For the wages of the sin *that makes man an*
enemy to God, is, i e For the sin obtains nothing
but death. But the free gift of the God, *has a*
promise of life eternal, in Christ i e in the Dis-
⁵⁸¹
persation of Jesus, through the Lord of us.

680. *Servants of the sin. Free from servitude to the justification.* Each of these Sentences is *Disarranged*, to shew that other than the Literal Sense is intended to be conveyed. The Literal Sense of the first would imply an active performance with consent and knowledge of the requirements of the sin; whereas the Sense intended to be conveyed is to this effect, *For when under the sin*; hence the *Disarrangement*. The Literal Sense of the second Sentence is to this effect, That they were under no obligation to do anything required by the justification; but the Sense intended to be conveyed is to this effect, *ye knew not, and so were not required to maintain, the justified state all now inherit in relation to God*; hence the *Disarrangement*. See Rule 341.

681. *Had ye any fruit.* Had the *Arrangement* been *Regular*, the Sense conveyed would have been, *Ye had some fruit*, such being the Literal Sense; hence the *Disarrangement*. See Rule 321.

A LITERAL TRANSLATION
OF
ST. PAUL'S EPISTLE TO THE ROMANS,
ON
DEFINITE RULES OF TRANSLATION.

BY
HERMAN HEINFETTER,

**AUTHOR OF "RULES FOR ASCERTAINING THE SENSE CONVEYED IN ANCIENT
GREEK MANUSCRIPTS," &c. &c.**

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P R E F A C E.

It is no light undertaking to attempt, in the present day, to produce a Translation of the Sacred Scriptures; and he that shrinks not from the labour, should consider, that assiduity is but one of the requisite qualifications. Perseverance may, and does exist, without learning, or without a capacity of mind fitted for grappling with a subject, that has, for so many hundred years received the utmost attention, and that has been advanced to the state of perfection, that the labour and wisdom of the the most indefatigable, and most learned, and powerfully minded men have been able to advance it. To entertain a reasonable hope of labouring with success in such an undertaking, a man ought to feel convinced that he possesses some advantage over those that have preceded him; either that his Learning and Research are more extensive, or that his Powers of Mind are greater, or that he

possesses some description of Knowledge of which they were ignorant. Convictions of this description, if rationally founded, are a sufficient warrant for such an undertaking; and the Public, if persuaded of the existence of the same, are called on, not to say required, to examine and weigh with care and attention, the arguments advanced in support of the views of such an author.

In presenting this work to the Public, I do not claim attention to it on the ground of my possessing Learning and Research; for the plan I have followed is, in all cases, to confine my translation of the Greek into English, to the precise Words, and as far as I comprehend the subject, the exact Sense, that the Received Translation or Donnegan's Lexicon authorizes. In the Cases of Nouns, and the Tenses &c. of Verbs, I invariably follow Valpy's Greek and English Grammar. These authorities being highly esteemed, I have endeavoured implicitly to copy; I admit my obligation to follow, in all cases, their dictates; but in no case, do I profess to justify them.

Neither do I claim attention to my work on the

ground of esteeming myself to possess greater powers of Mind than those that have preceded me; but I rest my claim, *exclusively*, on my conviction, *that I possess information of which they were ignorant*; and *that* indeed of a nature, that appears to me, of vital consequence to the attainment of the required end. On this ground, *alone*, do I venture to come forward as a translator of the Sacred Scriptures, and as I lay claim to nothing worthy of attention but this; indeed, as I desire in all other respects to follow the directions of those that have preceded me, I trust my endeavour will be examined with an *exclusive* reference to this one point, to which, *alone*, I solicit attention, and which, *alone*, I feel called on to explain and defend.

The information that I consider I possess, consists, in an expectation of my having discovered the following particulars:—

- 1st. The Punctuation employed by the Greeks.
- 2nd. The method of determining, in all cases, the character of the Sense intended to be conveyed.
- 3rd. The Sense conveyed by the Insertion and Omission of the Article.

For the elucidation and explanation of the above particulars, I must refer my readers of my Pamphlet entitled, *Rules for Ascertaining the Sense conveyed in Ancient Greek Manuscripts*. No one acquainted with Greek will maintain, that the possession of information on these points is not essential to the attainment of a correct Translation; and as I believe my views on these points to be correct, I feel bound to submit them to public consideration. May He, without whom nothing is Strong, nothing is Holy, nothing is Pure, be pleased to grant, that should my views be erroneous, my endeavour may be, by His direction, a means of exciting others to labour, and ultimately, of obtaining the truth.

HERMAN HEINFETTER.

17, *Fenchurch Street*,

November 1st, 1848.

INTRODUCTION.

IN the following Translation I adhere, in every case, to what is stated in the following observations:

1st. No Greek word is Translated differently to that which the Received Translation or Donnegan's Lexicon authorises.

2nd. In every case, the expression of the Translation of the Tenses of Verbs is that which Valpy states in his Grammar to be the rendering of them; except, as far as my Rules, may, in some few cases, to a certain extent, interfere.

3rd. The Expression and Omission of the Article is made, in all cases, to effect the Sense; the character of which effect is defined and particularized in my Rules.

4th. The whole of the Punctuation is in accord-

ance to what, according to my Rules, is expressed in the original.

5th. No transposition of words is admitted beyond what is stated in my Rules.

6th. The character of the Sense of all passages is determined by my Rules, which particularize the marks by which to determine, whether passages are intended to convey—A Literal, or a Metaphorical, or other than a Literal Sense.—A Definite, or an Indefinite.—A Limited, or an Unlimited.—A Particular, or a General.—Whether Parenthetical, or otherwise.—Whether Elliptical, or otherwise.

HERMAN HEINFETTER.

A
TRANSLATION
OF
ST. PAUL'S EPISTLE TO THE ROMANS.
CHAPTER 7.

1. *Verily ye do not know *i e consider* brethren.

682
For I speak knowing *i e with a knowledge of what*
.....683.....684
law requires, that the law has dominion over the
.....

* The Figures over the Printing under 500, have reference to my Rules; 500 and above, to the Notes to the Translation. A Dotted Line under the Printing, marks the *Arrangement* or *Government* as *Irregular*, See Rules. A Line under the Printing, marks an Ellipsis, See Rules. Italics, mark an addition to, or a substitution I would propose for, the Translation in the Text; each of which appears to me, to make the Sense clearer. The Stops are expressed in accordance to the Rules.

682. *For I speak &c.* Had the *Arrangement* been *Regular*, it would have implied, that this Sentence was advanced as a proof that *They did not know*; whereas it has advanced to shew, that what he is about to say, was spoken with a knowledge of what law requires; hence the *Disarrangement*. See Rule 321.

683. *That the law has dominion &c.* The *Arrangement* is here *Irregular*, to shew that the Rendering is not, *That the law of man &c.* See Rule 321.

684. *The Man.* The Article before the word *Man* is used to Define, viz. *The man that is under the law*; for without such a restriction, what is stated is not true; for the law has not dominion over every man, which would have been the Sense had the Article been omitted. See Rule 341.

685

man *that is under it*, so long as, it has life *i e as a*

man is bound to yield obedience to it.

2. *I say as it has life.* For the married woman that lives with a man *i e that has a husband living*, she has been bound by law. But if the man should have died she has no effect from the law
 686
 concerning the man *referred to.*

687

3. Then therefore the law concerning the man re-

ferred to living in relation to her, an aduress she

 shall be called by the name of *under the Mosaic Law*, if she should have been with another man.

685. *It has life.* The context appears to me to point out the Pronoun *It*, as the correct Nominative to the Verb; for the next verse which is adduced in proof of what is here asserted, does not in any way prove, that the law hath dominion over the woman as long as she liveth, but it clearly proves, that its dominion over her was not absolute till death, in every respect, but that a change of circumstances released her from some of its obligations. Thus the law, in these respects, had in respect of her, no life, that is, no existence. The object of this *Arrangement* is to shew, that certain circumstances releases from certain obligations of the law, even according to the precepts of the law; thus opening the way for the Jew receiving the fact of Christ's Dispensation having released us from the entire obligations of it.

686. The Article is required to be expressed before the word *Man*, as otherwise the Sense would be, *She is released from all restraint with respect to her future conduct with men.* See Rule 341. The connection shews that the Sense intended to be conveyed cannot be. *From the law of the man*, for what has any law of the man to do with the conclusion drawn in the next verse, about her being an aduress?

687. *The man living.* Had this been *Regularly Arranged*, the Sense conveyed would have been. *If therefore the law is not annulled*, whereas the Sense intended to be conveyed is restricted to what is specified in the Text; hence the *Disarrangement.* See Rule 341.

But if the man should have died, free she is from
 the law, in respect of ⁶⁸⁸that she an adultress having

 been with another man might not be.

4. Wherefore brethren of me *do I assert*, even ye
 were put to death to the law *i e* *were freed from*
the law, by means of the body of the Christ
promised to you i e of the coming of Christ, to the
⁶⁸⁹end that ye should have existed to another, to

⁶⁹⁰him that ⁶²⁴has been raised from *the* dead, in order
;
 that we should have brought forth fruit *which we*
⁶⁹¹*are sensible is acceptable* to the God.

5. *I say to the God*. For when we were in the

688. *That she an adultress &c.* Had the *Government* here been *Regular*, it would have implied, that what is here stated would under no circumstances take place; whereas the Sense intended is, that under some circumstances, viz, those contemplated in the Context, what is stated would not take place; hence the *Irregular Government*. See Rule 381.

689. *To the end that ye should have existed &c.* The entire object of being delivered from the law was not, *That we should exist to another*, this is but a part and not the entire cause of our deliverance; hence the *Irregular Government* employed. See Rule 380.

690. *Raised from the dead*. The Literal Sense of this would have implied, that what is here stated, had relation to Christ to the exclusion of Almighty God; hence the *Disarrangement*. See Rule 321.

691. *In order that &c.* It is elsewhere stated, *That Christ was delivered for our offences, and that he was raised again for our justification*, This makes the Sense of the passage we are now considering, clear. *He was raised again, in order that we should bring forth fruit* C. 6 v. 21 & 22 *to the God*. The context appears to me to shew, *That to bring forth fruit*, does not mean that we should be enabled to do good actions, but that we should have an assurance in this world, that our good actions, although imperfect, are through Christ, accepted of God; and a knowledge of the blessing and favors He will bestow on

⁶⁹²
flesh i e in that state in which we had no ground
for expecting more than that to which our actions
entitled us, the motions of the ⁶⁴¹sins *requiring*
reconciliation, those that are by means of ²⁷³
the law *made to require it,* were powerfully
working in the members of us, to the end that
they should ⁶⁹³have brought forth fruit *which we*
.....
are sensible subjected us to the death. ⁶⁴².....

us who are in Him on account of them. Where does Holy Scripture teach, that man under the Gospel, acts intrinsically better, than under the law?

692. *The flesh* I conceive here means, man in that state in which he is by his Natural Powers, such being the Literal Sense of the passage. In support of this opinion I would observe, that the Article being prefixed to the word *Flesh*, shews (as there has been no previous intimation that the word is used in a *Peculiar Sense*, See Rule 100) that the word is not used in a Metaphorical, or other than a Literal Sense; consequently, it cannot refer to a state of sin, as some imagine. Now the Literal meaning of *Flesh*, is the flesh of the body; consequently, to be in the flesh, is to be in the body; being in the body cannot however be the whole Sense of this expression here, since persons who are in the body are told, *they are not in the flesh*; therefore we must carry the expression *Flesh* yet farther, and as the body is our natural state, the expression must I conceive be used to express that state. The Apostle speaks of himself here, as *having been in the flesh*, but as not being in it at the time of his writing. I conceive therefore, that *to be in the flesh*, is to be in that state in which we have no ground for expecting God to give us more than our actions deserve, which was the state of these under the Law, but the state of Christians is far different, we have the Gift of justification in relation to the sin of Adam, *we who where enemies, are reconciled to God*, in addition to which we have a title by promise, that by repentance and our fulfilling the requirement of the Gospel, *Our iniquities will be blotted out, and our transgressions forgiven*, all which comes to us, not in consequence of our own Actions, but by the free and unremitted gift and favor of God.

693. *To the end that they should have &c.* See Note 691. Had

6. But now we were let slip from the law, ⁶⁹⁴ *we* having died *to it*, in which *death* we were retained for ⁶⁹⁵ us to serve *God* in newness of spirit *i e* in enjoyment of the gift of reconciliation to God, and not in oldness of letter *i e* and not as formerly entitled to nothing but what our obedience to the law procured.

7. Then what, shall we say, ⁶⁹⁷ *that what* the law teaches, leaves not obedience to it free from sin.

It may not have been, indeed *I i e* man had not ⁶⁹⁸ ⁶⁴¹ known the sin *that makes man an enemy to God*,
.....

the *Government* here been *Regular*, the Sense conveyed would have been, That the only object of the sins powerfully working in our members, was, that they should bring forth fruit to the death; because this is the *Literal Sense* of the words; but this was more an *Effect* than the *Object* or *Cause* of the Sins powerfully working in our members; hence the *Irregular Government*. See Rule 380.

694. *We were let slip*. Thus Donnegan. Had it been, *We were set free, delivered, escaped* &c. it would in a measure have implied, that we found our former state, a state of servitude, and were anxious for deliverance, but was such the case? remember this refers to being delivered from the Law. No. The Apostle says, *We choose it not*.

695. *For us to serve*. The *Literal Sense* of this would be, *For us Jews*; whereas the Sense is not intended to be so restricted, but to be to this effect *For us Christians*; hence the *Disarrangement*. See Rule 321.

696. See Rom. 6-4

697. *The law sin—Holy* &c. See Rule 322. The *Peculiar Government* here used is intended to shew, that the Sense is not to be understood *Literally*, as an enquiry whether the law actually enjoined the doing of anything that is sinful, but whether what the law requires men to do, leaves those doing it chargeable with sin. In like manner, *Holy* &c., not merely in what it actually enjoins, but also in respect of the character of those who are obedient to its teaching.

698. *I had not known the sin*. Had the *Arrangement* been *Regu-*

If not by means of law. For even I *i e* man had
 not regarded the desire *that is evil to have this*
effect, if not the law commanded, thou shalt not
 covet.

8. But having taken advantage of the knowledge ob-
 tained by law, the sin that makes man an enemy
 to God, by means of the commandment to
 restrain all passion, perfected in me *i e* in man

lar, the Sense conveyed would have been, *I had not been subject to the sin*, such being here the Literal Sense; Whereas the Sense intended to be conveyed is, *I had no knowledge of it*; as is evident from the Context; hence the *Disarrangement*. See Rule 321. Observe, it does not here say, *I had not known sin*, but *the sin*.

699. *I had not regarded &c.* Had the *Arrangement* been *Regular*, the Sense conveyed would have been, that desire had in no way been regarded by him, such being the Literal Sense; whereas the Sense intended is, he had not regarded the desire of what is evil to make man an enemy to God; hence the *Disarrangement*. See Rule 321.

700. *The desire.* Had desire of every kind here been referred to, the Article would not have been used, the Context clearly shews what kind of desire is here referred to. See Rule 341.

701. *If not the law commanded.* Had the *Arrangement* been *Regular*, the Sense conveyed would have been, that the knowledge spoken of could not have been possessed, *unless the Mosaic Law had commanded*, such being the Literal Sense; whereas the Sense intended to be conveyed is, *Unless commanded (and this the Mosaic Law does) not to covet*; hence the *Disarrangement*. See Rule 321. I think it likely that the sin of Coveting is selected by the Apostle to represent the class to which it belongs, viz., the sins against our neighbours. We might suspect that sins against God, would, deprive us of His favor, but we should have no ground for supposing, that sins against our neighbour would have such an effect, unless we had been taught that such was the case.

702. *Having taken advantage.* Had the *Arrangement* been *Regular*, the Sense conveyed would imply, that previous to the law, and so without the law, *the sin* existed, and on the coming of the law, took advantage of the knowledge conveyed in it to advance its objects; hence the *Disarrangement*. See Rule 321.

703. *Perfected in man.* The Context as well as experience

every eager desire *to the accomplishment of man's enmity to God*. For without law of any kind to convey this knowledge, sin ⁷⁰⁴ is dead i e has no existence as respects making man an enemy to God or incurring death.

9. *I say has no existence*. Even I ⁷⁰⁵ i e man was alive

appears to forbid our supposing the Sense of this passage to be, That the command to abstain, *creates* in man the desire to perform ; it may *stimulate*, but not *create*. If we are to regard such as the Sense of the words rendered in the Received Text, *Wrought in me*, it must follow, that the Sense conveyed by, *For without law sin is dead*, is, that if there was no command *not to covet*, we should not then desire our neighbours goods, which conclusion neither Scripture nor Experience, sanction. I consider that the object of the argument here is to shew, that the law is in no way answerable for any kind of sin in man, and that the word rendered *Wrought*, should be rendered *Perfected* or *Completed* ; if these points are admitted, the Sense of the passage is clear. Thus the law, that is to man, the knowledge of God's will, by means of the command making certain actions sinful, *Perfected* or *Completed* those actions to the attainment of the end, viz., the enmity of man to God. For unless certain actions were made sinful, man could not become an enemy to God, and unless there was a command to abstain, no action could be sinful, and unless man has knowledge of the command, there can be no command ; hence to *perfect* or *complete* any action to the attainment of the end proposed, three things are necessary. 1st. The performance of the action. 2nd. The command not to commit it. 3rd. Man's knowledge of the command by revelation from God. Hence the Apostle here says ; The knowledge, by means of the command, made certain actions *perfect* or *complete*, to the accomplishment of a certain end.

This view of the Sense is well supported by the Context, *For without law sin is dead* ; as it is very clear that unless we are commanded not to do anything, which is here the Sense of being without law, sin is dead, that is has no existence in the respect referred to in the Context. See next Note.

704. *Sin dead*. Had the Government been *Regular*, the Sense conveyed would have been, *that without law of any kind, man could not do evil* ; whereas I consider the Sense intended to be conveyed to be, *that without law of any kind, nothing that man can do, would make him an enemy to God* ; hence the *Peculiar Government* used. See Rule 322.

705. *For I was alive*. It is clear to me that the Apostle here must

i e possessing life and enjoying God's favor with-
out law i e when there was no law of any kind,
consequently the sin that makes man an enemy to
God was dead. ⁷⁰⁶ But ⁷⁰⁷ once the commandment
⁶⁴¹
having come, the sin that makes man an enemy

by the Pronoun *I*, mean *Man*, and that he cannot by it define himself personally, since at what portion of his life was he *without Law, enjoying God's favor* as here stated?

The Sense of this verse appears to me to be as follows, *That man lived in the enjoyment of God's favor, when there was no law, but that when the law came, man became an enemy to God.* For this to have any weight these things must be admitted:—

1st. That the statement of man's enjoying God's favor at one time, and afterwards losing it by means of the laws coming, is a fact that is known and admitted both by the writer and those he addresses.

2nd. That this admission is inefficient, unless each of the parties further admitted, that man, when enjoying God's favor without law, acted precisely as he did, after the law came, that is to say, he at that time did those things which are now called *sinful*. For unless man at that time so acted, this passage would have no relation to the point, in relation to which it is advanced, viz., as an evidence of sin having no power to make man an enemy to God, except, by the power given it by the law, *For without law sin is dead*. A reasonable explanation of this passage is difficult, if Adam, by the fall, is regarded as the originator of evil.

The Allegory here appears to me to represent *Man* and *The Sin* as two distinct beings, incapable of having life each at the same time; the life of one, necessarily implying the death of the other; hence the Paraphrase.

706. *Once*. I do not see in what manner to account for the Government of the words, *The commandment having come*, unless by considering them to be Governed by the Adverb *Once*; if this is the case, the Adverb *Once* cannot form a part of the Sentence in which it is placed in the Received Translation, but must form a part of the Sentence in which I have placed it.

707. *But once the commandment having come*. The Literal Sense of this is I conceive; *But the commandment having once i e a single time come*; whereas I consider the Sense intended to be conveyed to be this, *But as soon as the commandment came*; hence the *Disarrangement*. See Rule 321.

708 709

to God returned again to life i e obtained ex-

 710
istence.

10. And I died *i e* and man became an enemy to God
 and incurred death,⁷¹¹ and it was found by me
i e him, the commandment, that was by obedience
 to it certain to lead unto continuance of life, and
 to the continuance of the enjoyment of God's favor,
 this *i e* the same commandment by disobedience to
 it as certainly led unto death and to a state of
 enmity to God.

11. I say it was found by man to be so. For the sin⁶⁴¹
 that makes man an enemy to God having taken⁷⁰²

708. *The sin returned again to life.* Had the *Arrangement* been *Regular*, the *Literal Sense* would require, that *the sin* should have had an actual previous existence; whereas although the acts which constitute *the sin* existed, that is, were committed by man previous to the coming of the law, which acts, according to the *Allegory*, are *the body of the sin*, yet this body, previous to the coming of the law, is described as dead, inasmuch as previous to the coming of law, it had, as regards its effect on the connection between God and Man, no real existence; hence the *Disarrangement*. See Rule 321.

709. *Returned again to life.* This according to *Donnegan* is the *Literal Rendering*, and is well suited to the place. It should be carefully observed, how entirely the *Allegory* precludes our attributing to any particular source, the origin of *sin*, or even of *The Sin*. The first mention that is made of *The Sin*, implies a previous existence. *The sin returned again to life*; hence according to the *Allegory*, previous to the time when man enjoyed the favor of God, *The sin* had life, which precludes our supposing that it was *Law* that created *the sin*.

710. *Stop.* If we attentively consider the *Allegory*, we shall then see why a *Major Stop* precedes the words *And I died*. The *Allegory* represents *the sin* as an existence previous to the coming of the com-

advantage of the knowledge man obtained by law,

 by means of the commandment to do what is
 right, it the sin deceived me i e man with refer-
 ence to the effect of that knowledge, and by
 means of it viz. the commandment to do what is
 right, it the sin cruelly killed me i e man and de-
 prived him of the favor of God.

12. Truly therefore the law ⁶⁹⁷ holy is, and the com-
 mandment holy, and just, and good i e ad-
 vantages for man.

13. Then the good ⁷¹² i e that which is advantageous to
 me i e man, death has been made to incur. It
⁶⁴¹ may not have been, but the sin that makes man

mand, but as being dead, that is, powerless as regards injuring man ;
 it also states that the necessary consequence of the coming of the
 commandment was, the returning again to life of *the sin*, that is, its
 acquiring power as regards injuring man. I judge we must regard
 this as a necessary consequence, and not a statement of a fact that has
 occurred. If we regard it as a necessary consequence, we then see
 why a *Major Stop* precedes the 10th verse, for was it a *Minor* instead
 of a *Major Stop*, it would then follow, that what succeeds the Stop was
 a necessary consequence also, such being the Literal Sense ; whereas
 what follows the Stop I regard as the statement of a fact ; the Sense of
 the whole I would thus express. The commandment having come, it
 necessarily followed, that the sin returned again to life, the effect of
 which was that man died. See Rule 322.

711. *Stop*. Had the Stop here been a *Major Stop*, the Sense con-
 veyed would have been, *And man perceived*, such being the Literal
 Sense in this place ; whereas the Sense intended to be conveyed is to
 this effect, *And the effect to man was that the commandment &c* ; hence
 the expression of the *Minor* instead of the *Major Stop*. See Rule 322.

712. *The good*. The Article is here used to Define, *The good you*
have just mentioned. See Rule 341.

an enemy to God has been made to incur it, in order that sin should have been made apparent i e rightly estimated, by means of the good i e what is advantageous, in me i e in man, effecting death, I say rightly estimated, and this in order that it should have become exceedingly sinful, viz.⁶⁴¹ the sin that by means of the commandment makes man an enemy to God.

14. *I say exceeding sinful.* For we know, that the law⁷¹³ spiritual is *i e secures to man by obedience to it that which he cannot obtain by his Natural Powers.* Yet I⁷¹⁴ fleshly am *i e Yet man has secured nothing by the law but that which he obtains by his Natural Powers, having been sold under*

713. *Spiritual is.* I conceive the Literal Sense of the expression, *The Law is Spiritual*, would have relation to the nature of the law itself; whereas the Sense intended to be conveyed has reference to what is obtained by those that are obedient to its requirements; hence the *Irregular Arrangement*. See Rule 321.

714. *Spiritual.* If circumcision removes the curse of Adam, no man under the Law could lose God's favor or incur even death, unless by transgression of the Law; hence *perfect* obedience to the Law, secured God's favor and life. If these blessings belong to every man in the first place, that is, as a Spiritual Creation, and are only lost by transgression, no matter whether by Adam or by man's own actions, and when lost, cannot be regained by anything that man can do by his own Natural Powers, restoration being alone attainable by means unconnected with Man's Natural Powers, hence by Spiritual Power, viz., by the gift of Almighty God; then all that is here advanced by the Apostle is clear.

715. *Fleshly.* With respect to the Sense conveyed by the expression *Fleshly*, when not used with reference to our bodily substance,

⁶⁴¹
 the sin *i e* having without his consent been deprived of all else by the sin that makes man an enemy to God.

15. *I say without his consent.* For what I *i e* he accomplishes *viz.* a state of enmity to God, I *i e* he approves not. For not what I *i e* he desires *viz.* to secure the favor of God, this I *i e* he brings about, but what I *i e* he hates *viz.* enmity to God, this I *i e* he effects.

16. Now if what I *i e* he desires not *viz.* enmity to God, this I *i e* he by disobedience to the law effects, I *i e* he consents to the law, that it is good *i e* an advantage as obedience to it secures the favor of God.

17. Yet at this time ⁷¹⁶ *that is, when under the law, it is* not even I *i e* man ⁷¹⁴ *that does accomplish it viz. his*

it has I think reference to our Natural State, Actions, Desires, Passions &c.—Thus Rom. 4-1. When thus used, the pure Natural Man, that is, man unassisted by God in other than the ordinary manner is referred to; including the operation of his mind as well as those of his Body.

716. *Yet, at this time, not even man accomplished it.* I consider the Sense here intended to be conveyed to be this. That under the law man's loss of God's favor is not the natural result of his own actions, all men being subjected to it, whatever their actions may be, in consequence of the curse God denounced against man on account of the transgression of Adam. See Note 720.

*state of enmity to God, but that that dwelleth in me i e in him i e is attached to him on account of Adam's transgression, sin i e guilt.*⁷¹⁷

18. *I say attached to him.* For I have myself perceived *i e For man himself perceives*, that it dwelleth not in me *i e is not attached to him*, this is to say, in the flesh of me *i e to the powers natural to him*, good *i e advantage as respects the attainment of God's favor.* For man himself perceives that the power to desire the attainment of it, it is present with me *i e him.* And man himself perceives that the power to accomplish i e secure the good *he desires* I *i e he* finds not.⁷¹⁸

19. *I say he finds not.* For not what I *i e he* desires, I *i e he* effects, viz. good *i e what is advantageous*⁷¹⁹

717. I conceive *Sin* here is not to be understood to represent a *Person*, such as the *Devil*, any more than *Good* in v 18; both are said to *dwell in man*, and both appear to me to have an equal claim to be understood in a corresponding Sense; neither is it used as descriptive of men's evil *Affections* and *Passions*, because each man *accomplishes* or *performs Evil Actions*; but the Apostle, here says, each man does not *accomplish* or *perform* that which deprives him of God's favor.

718. The distinction in the 18th verse between *Dwelling in me*, that is, in the flesh of me, is intended to distinguish between what man obtains by his own *Natural Powers*, and those blessings and favors which are the gift of God, such as are obtained by the Christian in the Dispensation of Jesus.

719. *The good—The evil.* Had *goodness* or *evil* in general here been referred to, the Article would not have been used, its use therefore restricts the Sense to the *Goodness* or *Evil* to which the Context has relation; hence the Paraphrase. See Rule 341.

to man viz. the attainment of God's favor, but what I i e he desires not, viz. evil i e enmity to God, this I i e he brings about.

20. Now if what I i e he desires not, I i e he this effects, not even I i e ⁷²⁰he accomplishes it, but that that dwelleth in me i e is attached to man on account of Adam's transgression, viz. sin i e guilt.

21. Indeed I i e man finds the law to him ⁷¹⁹even that desires in me i e in himself to effect the good i e the advantage of the attainment of the favor of God, he finds that in me i e in his own case the ⁷¹⁹evil viz. enmity to God it lies ⁷²⁰near i e it almost attains.

22. I say that desire to effect the good. For I i e man under the law delights in the law of the God, after the inwardman i e under the guidance of his mind.

23. But I i e man beholds another law, in the members of me i e in his mortal state viz, his appetites and passions, warring against the law of the

720. See Note 714. If before the coming of Christ, a single sin subjected man under the law, in consequence of Adam's transgression, to the loss of God's favor, we can easily see how *guilt*, not *man*, accomplished the end referred to in verses 17 & 20; How *advantage* did not dwell in man; or, How he found not power to *accomplish* in verse 18; and How *the law laid near the evil* verse 21.

mind of me *i e him*, and bring into captivity me
i e him to the law of the sin ⁶⁴¹ *that makes man an*
enemy to God that is in the members of me *i e*
that is is attached to him in his mortal state, ⁷²¹

24. wretched *am I*, a man *i e as a man i e without*
divine assistance, ⁷²² what shall deliver me, from
.....
the body *i e the continued existence* ⁶⁴² of the death
this *i e incurred by enmity to God,* ⁷²¹

25. the ⁷²³ grace of the God, by means of Jesus Christ
the Lord of us. *I say by means of Jesus Christ*
Therefore indeed He *it is*. Since I *i e man*
serves with the mind ⁷²⁴ *i e under the guidance of*
.....

721. The Literal Sense of this passage, *What shall deliver man?* v 24, has relation to an enquiry without any restriction, to which an answer without any restriction is returned, *The grace of God*. But this is not true. The grace of God will not, without restriction, deliver all men; hence the substitution of the *Minor* for the *Major Stop*, to shew that the Sense intended to be conveyed is other than the Literal Sense, viz. to this effect, *What is able to deliver man if rightly used. The grace of the God*. For the same reason the Stop preceding *Wretched* beginning the 24th verse is a *Minor Stop*, for man is not unconditionally *Wretched*, but he is so under the circumstances specified in the Context. See Rule 322.

722. *What shall deliver me?* The Literal Sense would restrict the Sense here conveyed, personally, to the Apostle; whereas the Sense here intended to be conveyed is of General Application. I consider the Personal Pronoun *Me*, here, and throughout this Chapter, to be used Allegorically, and that the *Irregular Arrangement* here is intended to remind us that such is the case. See Rule 321.

723. *The grace of the God*. Griesbach marks this as of equal authority with the Received Text. I prefer it, as it affords a more connected Sense.

724. *I serve with the mind*. The Literal Sense of this would have

725

*his mind, in accordance to a law approved of God,
but he serves with the flesh i e but under the
guidance of his Passions and Appetites, in accor-
dance to a law approved i e productive of sin.*

been, that he actually yielded service to God with his mind ; whereas the Sense intended to be conveyed is, that what he desires and approves in goodness, is that which is approved of by God ; hence the *Disarrangement*. See Rule 321.

725. *Law of God.* The Article is here omitted, because if expressed it would indicate that the Mosaic Law was here *alone* referred to ; whereas the Sense intended to be conveyed, is not intended to be confined to that Law.

CHAPTER 8.

1. *I say the Grace of the God.* Therefore not even now²⁷³
is there condemnation to those that are in Christ⁵⁸¹
*i e in the Dispensation of Jesus.*⁷²⁶
2. For the law of the spirit⁷²⁷ *i e relating to the mental*⁷²⁸
state of the life *i e of those that have obtained*
life in Christ *i e in the Dispensation*⁵⁸¹ of Jesus

726. Griesbach absolutely rejects the remainder of this verse as spurious.

727. See 'my Tract on Πνευμα Note 35. The variation in Note 35 in the 1st Edition, from what is here stated to be the Sense of the Passages of Holy Scripture there referred to, may be by some considered deserving of censure; but in relation to that and all similar expositions of passages of Holy Scripture, it appears to me more than probable, that errors will often occur in every direction but one, viz., in that which is the particular subject in relation to which the Passage is being considered; for it is not possible to give the entire true Sense of any Passage of Holy Scripture, without, in many cases, a consideration of all that has preceded it, which in an investigation such as that to which Note 35 relates, it is not reasonable to expect has been done; this however does not apply with equal force, in relation to that which is the particular subject of enquiry; since the author is bound previous to the expression of any opinion on this head, to examine into the Sense of what precedes the Passages he is considering, in relation thereto, and in this respect, Note 35 does not vary from what is here advanced, as in each, the word *Spirit* is regarded to be used solely as an Appellation of the operations of the *Mind of Man*.

728. *The law of the Spirit &c.* Christians do not maintain their state of acceptance with God, by obedience to any law relating to the performance of any active requirements, but by a law relating to the state of their minds or Spirits, such as devotion to, and striving after, holiness, here termed *The law of the spirit*.

sets free me *i e* man from the law of the sin ⁶⁴¹ *that*
makes man an enemy to God, and of the death ⁶⁴²
resulting from it.

3. For the want of power of the law, in respect of
 which, it was weak *as regards freeing from the*
sin, by means of the flesh *i e* man's *Passions &c*,
 the God having ⁷²⁹ sent His ⁷³⁰ own Son, in ⁷³¹ *the* like-

 ness of flesh of sin *i e* as a man liable to sinful
Passions, and concerning sin, *i e* with authority
to command concerning what is sinful, he con-
⁶⁴¹
 demned the sin *that makes man an enemy to*
God, to the flesh *i e* to have existence alone in
man being governed by his Passions,

4. *and this God did*, in order that the righteousness

729. *Having sent &c* Had the *Arrangement* been *Regular*, the Sense conveyed would have been, that the reason why God *condemned the sin to the flesh*, was, *His having sent His Son as He did*; whereas the Sense intended to be conveyed is, *That by means of God having sent His Son as he did*, it has been disclosed that God has *condemned the sin to the flesh*; hence the *Disarrangement*. See Rule 321.

730. *His own Son*. If Christ is *the Son of God* in the manner, that Trinitarians suppose, it is necessary for them to account for the *Disarrangement* here. See Rule 321.

731. *In likeness of flesh of sin*. Had the Article been expressed before the word *Likeness*, it would have implied, that Christ bore a resemblance to man in his acts of transgression, such being the *Literal Sense*. See Rule 340 & 343; whereas the resemblance he bore was to man's ability to perform such actions; hence the omission of the Article.

732

of *i e* required by the law to obtain justification

 should be regarded to have been fulfilled by us

273 783
who are Christians that not after *the* flesh *i e* the
direction of our Passions walk *i e* regulate our
733
course of life but after *the* spirit *i e* the direction
 of our minds.

5. *I say not after the direction of our passions.* For
273 733
 they after *the* flesh *i e* directed by their passions
 that are, the of the flesh referred to *i e* that which
gratifies their passions they esteem. But they
733
 after *the* spirit *i e* directed by their minds that
are, the of the spirit referred to *i e* that which
gratifies their minds they esteem.

732. *That the righteousness of the law &c.* The Literal Sense afforded by these words, if *Regularly Arranged*, would I think be nonsense, as it would in fact be saying, that those who had transgressed the Law, they had not transgressed the Law. The *Irregular Arrangement* however shews, that some other than the Literal Sense is intended to be conveyed, which Sense I conceive to be that expressed in the Paraphrase; hence the *Irregular Arrangement*. See Rule 321.

733. *That not after flesh walk.* The Literal Sense of this would require that the parties it describes, do in no one instance perform what is stated, that is, do in no one instance walk after the flesh, and so according to this Sense would require, the absolute perfection of every one that did not belong to the class described, as *walking after the flesh*; whereas the Sense intended is, that the tendency of their conduct was not *after the flesh*; hence the omission of the Article before the word *Flesh*. See Rule 343. For the same reason also before the word *Spirit*. See Note 727.

6. And the esteem of the flesh *referred to i e that which is esteemed of the passions, leads to death.*

But the esteem of the spirit ⁷²⁷ *referred to i e that which is esteemed of the mind, leads to life and peace.*

7. *I say death.* Because the esteem of the flesh *referred to i e that which is esteemed of the passions leads to enmity, unto God.* ⁷³⁴ For it is not subject ⁷³⁵ to the law of the God. For it is not even possible *it should be so, since the law of God does not gratify but restrains the passions.*

8. Then they in ⁷³³ *the flesh i e directed by their passions* that are to have ⁷³⁶ pleased God *by their actions,* they are not able.

734. *Unto God.* The Article is omitted, because God personally is not here referred to, the Sense intended to be conveyed being, *To that which God approves.*

735. √ 7 *It is not subject &c.*—√ 8 *To have pleased God*—√ 9 *A spirit of God &c.* and *Has not a spirit of Christ*—√ 13 *Ye put to death the deeds &c.*—√ 14 *As many as are led &c.* See Note 773. In all these passages the Literal Sense requires a possession of, or absence from, what is specified, without a single exception; whereas the Sense intended to be conveyed has reference to the General Character of the conduct of the parties in relation to what is specified; hence the *Irregular Arrangement* of these Sentences. See Rule 321.

736. *To have pleased God.* See Note 735. I conceive the Perfect Tense is here used, to preclude it from being supposed, that what is here stated has reference to the future, as though it had been said, *they can never please God.* The Sense being in accordance to what is stated in Note 734, is the occasion of the omission of the Article.

9. But ye *who are Christians* are not reckoned to be
⁷³³ in *the flesh* i e directed by your passions, but in
⁷³³ *the spirit* i e by your minds, if so be a ⁷³⁷ spirit of
⁷³⁸ God i e a state of mind acceptable to God dwells

 in you i e is habitual to you. Now if any one
⁷³⁸ has not ⁷³⁷ *habitually* a spirit of Christ i e a state of

⁷³⁹ *mind acceptable to Christ*, this person of him is

 not i e he his not a Christian.

10. And if Christ ⁷⁴⁰ thus dwells in you. Verily the

737. *A spirit of God.* See Note 735. Had the Holy Spirit been referred to, the Article must I conceive have been expressed, both before the word *Spirit* and *God*, See my Tract on Πνευμα, its omission shews that some other Sense is intended to be conveyed, which I consider to be what is expressed in the Paraphrase. In like manner *Spirit of Christ*.

738. *Dwells in you.* See Note 735. What I consider to be the Sense here intended to be conveyed, is, *That a Spirit i e a state of mind approved of by God, is habitual to us*; hence the *Disarrangement*, as the Literal Sense would imply, that the Spirit referred to never departed; and hence the word *to dwell* is used as descriptive of the disposition that usually occupies our minds. The word *to dwell* is well adapted to convey the proper Sense, since as persons may be absent from their dwellings occasionally, without rendering those places no longer their dwelling places; so may the dispositions referred to be occasionally absent from our minds, without destroying the effect that those dispositions are here said to be productive of. In like manner, *If any man has not a spirit of Christ habitually*, the possession of it once, which is all the Literal Sense required, is not the true Sense of this passage; hence the *Disarrangement* there.

739. *This of him is not.* The Pronoun *This* cannot refer thus; *The spirit is not of him*, because in that case it would have been in the Neuter Gender. The Pronoun *Of him* is *Disarranged*, because otherwise it would imply that what is expressed by the Pronoun *This*, relates to some Quality, Property &c. of the person referred to by the Pronoun *Of him*, such being the Literal Sense of such a *Form of Expression*; as for example, *This Christianity of his exists not*. See Rule 321.

740. *And if Christ dwells in you.* Had the Government here been

body dead ⁷⁴¹is *i e* is deprived of God's favor and at last dies by means of sin. But the spirit ⁷³⁸referred to *i e* the mind life *i e* ⁷⁴¹alive is *i e* enjoys God's favor in this world and an assurance of its continuance as well as of life hereafter by means of justification.

11. And if the spirit ⁷⁴²*i e* the state of mind referred to [the state of mind that has raised up Jesus ²⁷²*i e* on ⁷⁴²

Regular, it would have implied, that Christ's dwelling in them in any manner or extent, was sufficient to attain the end referred to, such being the Literal Sense in that case; whereas the Sense intended to be conveyed is to be thus restricted, *And if Christ dwells in you in the manner just specified*; hence the *Peculiar Government* employed; See Rule 322.

741. *Dead, Life*. Neither of these, Literally, are what they are here stated to be, but they are so only to a certain extent. The *Body* is not Literally *dead*, neither is the *Spirit* Literally *life*; hence the *Peculiar Government*. See Rule 322.

742. *And if the Spirit &c*. It appears to me clear, that the Received Translation of this passage is wrong, in rendering it as referring to God's Spirit; because had such been the Sense intended to be conveyed, the last clause of the verse, which should decidedly be understood in the same Sense as the first clause, would in that case have been *Regularly Arranged*, its not being *Regular*, precludes it, and consequently the first clause also, from being understood as referring to the Spirit of God, and must therefore I conceive, be understood as expressed in my Paraphrase; since that is what the Context appears to me to require it to be.

My view of the *Government* of this Sentence is this, As the Sense forbids a Pronoun from being understood as the Nominative to the Verb *Dwells*, and points out the words *The Spirit* as the Nominative, it shows that the intermediate words must be a Parenthesis, because the Participle would otherwise require the Verb *Dwells* to be in the Infinitive Mood.

account of which Jesus was raised, from ⁶²⁴the dead]
dwells in you, he that ²⁷²has raised up ²⁷⁵Christ, from
⁶²⁴the dead, he shall quicken also the mortal body
*of you, on account of ⁷⁴³the spirit of him *i e* the*
.....
state of mind acceptable to him ²⁷²that ⁷⁴³dwelleth
.....
in you.

12. Therefore indeed brethren, debtors we are not to
 the flesh *referred to i e under obligation we are*
not to our passions by their occasional rule over
*us ³¹¹in respect of that after ⁷³³the flesh *i e* under the*
*direction of our passions, we should live *i e* remain.*
13. For if after ⁷³³*the flesh *i e* under the direction of the*
*passions, ye should live *i e* remain, ye are indeed*
*about to die *i e* ye shall die, but if ye put to death*
*⁷³³by the spirit *i e* ⁷³⁵the mind the deeds of the body*
.....
so as to be uninfluenced by the pleasure or pain
they produce, ye shall live again after death.

743. On account of the spirit of him that dwelleth in you. See Note 733. Had the Spirit referred to been *The Spirit of God*, why is the Pronoun, *Of him, Disarranged*, and the Article omitted before the word *Spirit*; and if the Sense here intended to be conveyed is, that this spirit is actually to dwell within us, and not as I suppose it to be, that our Minds are to be so conformed to God's command, as to be after or approved of by Him, why is the Verb *To dwell, Disarranged*. See Rule 321.

744. See my Tract on Πνευμα.

14. *I say ye shall live.* For as many as are led by a
⁷³⁷
 spirit of God *i e a state of mind acceptable to*

God, these, sons of God are.

15. *I say are.* For in Christ ye obtained not a spirit
 of bondage again *i e a renewal of your state of*
mental bondage, with respect to fear, but ye ob-
 tained a spirit of adoption *i e an assurance of*
God's adoption, by which we cry *i e address*
 God by the names, Abba, the Father,

16. it, the spirit ⁷⁴⁴ *referred to viz the spirit of adoption*
i e this assurance beareth witness with the spirit of
 us *i e the suggestions of our own minds*, that we
⁷⁴⁵
 are *reckoned*, children of God.

17. And if children, then heirs. Verily heirs of *all*
⁷⁴⁵
that is bestowed on man by God. Even joint
 heirs thereof with Christ, if indeed we suffer
⁷⁴⁶
 together, thus, not in *punishment of our*

745. *Children of God.* The Article is here omitted before the word *God*, and the *Government* employed is *Peculiar*, to shew that the Sense conveyed is to be understood in a particular manner. As regards *natural birth*, all men are *children of God*, but it is not in this manner the Phrase here is to be understood. As regards *Spiritual birth*, we have no assurance, neither does our own minds witness, that we attain the real excellence of *children of God*, but we have an assurance from God, and our own minds attest the same, that on certain conditions, God receives imperfect man, as his child, and it is in this Sense that the passage, *We are children of God*, is here to be understood. See Rule 322.

746. *Suffered together—Glorified together.* When we suffer the

*wickedness, but in order that also we should have
⁷⁴⁶been glorified together had we existed at that
time.*

18. *I say glorified.* For I reckon, that not fit to be
compared, the sufferings of the now time, with
⁷⁴⁷*the glory that is about to have been revealed to*
.....
us who are Christians.

19. I say to us. For the earnest expectation to secure
.....
glory of the creature i e of man as a creature,
.....
⁷⁴⁸*that is, without any Divine gift waiteth i e is not*
.....
and will not be satisfied except in the disclosure
.....
of i e in what is disclosed by the sons of the God.
.....

pains of mortified pride, we suffer not with Christ ; or when we fast to be seen of men, we suffer not with Him, in order that we should attain the glory attained by him ; hence we learn, that to be benefited, we must resemble Christ not only in the nature of the action, but also in the object to which the action has relation.

747. *With the glory &c.* Had the Article here been expressed, and had the *Arrangement* been *Regular*, the Sense conveyed would have implied, that the glory referred to was that which those he addressed must infallibly attain, because such is the Literal Sense of the words ; whereas the Sense intended to be conveyed has reference to the glory that can and will be attained, if man continues to be faithful ; hence the cause of the *Disarrangement*, and the *Omission* of the Article. See Rule 321.

748. *The earnest expectation of the creature &c.* The Literal Sense of this Sentence would be, *That man in seeking to secure glory, consented to wait to obtain it, till the accomplishment of what is specified in the verse*, whereas the Sense intended to be conveyed is to this effect, *That man in seeking to secure glory, must wait till the accomplishment of what is specified in the verse, since he cannot obtain it in any other way*, and so consequently he waits not for, but until, the accomplishment of it ; hence the *Disarrangement*. See Rule 321.

20. And he waiteth in the vanity referred to i e the
vain expectation, of the creature, i e man as a
 749
creature was placed under, *he waiteth* not of his own

 accord, but by means of him that has placed *man*
 under *expectation* by a hope *He implants in him*,
21. that even it the creature i e that even man re-
garded as a creature shall be delivered from the
 750
 bondage of the corruption that awaits him, into
 751
 the liberty of the glory of the children of the
 God i e into the state of liberty enjoyed by the
children of God in glory.

749. *The creature was placed under.* The Literal Sense of this would be, that God actually placed man under vain, that is, false expectations; whereas the Sense intended is, that the hope God implanted in man, excited in him the expectations referred, which expectations as entertained by man, are vain; hence the *Disarrangement*. See Rule 321.

750. *From the bondage of the corruption.* The Article is here used Restrictively, the Unrestricted Sense not being true, for man is not delivered from the bondage of corruption, that is, from being in any way bound by corruption, but the deliverance man expects, is a deliverance from the bondage of the corruption that terminates his present existence, he expects not always to remain in that state, but to be delivered from it; hence the expression of the Article, *The bondage of the corruption referred to*. See Rule 341.

751. *The liberty &c.* Observe the expression, *Into the liberty of the glory*. The Apostle does not say, that man's natural expectation was, that he should be admitted to be a Son of God, a very difficult assertion to prove, but he states that the natural expectation of man was, that he should after corruption partake of the liberty, observe, *The liberty, of the glory, of the Sons, of the God i e of the Sons of God in glory*; That is, that corruption should not terminate his existence, but that he should be delivered from it, and admitted into a state of liberty, similar to that enjoyed by God's Sons in glory.

22. *I say he waiteth.* For we know, that all the ⁷⁵² living creation groaneth and travelleth in pain together until the now.
23. And not only *as mere creatures is this the case with man*, but also ourselves *i e as Christians*, ⁷⁵³ having the first fruits of the spirit ⁷⁵⁴ *referred to i e* *who have the assurance of the glory man cannot himself attain*, even we ourselves, in relation to ourselves *i e our present state*, groan for adoption, awaiting the redemption of the body of us.
24. *I say awaiting.* For *we were saved i e possess sal-* ⁷⁵⁵ *vation in the hope specified v 21.* Now hope being seen *i e being realized*, hope is not. For what any one seeth *i e realizes*, how also doth he hope for.

752. *All the living creation.* Inanimate things do not and cannot Groan; hence my Paraphrase. I conceive the expression is so used as to include the animal world, in order to give more force and energy to what is stated.

753. *Having the first fruits &c.* The Literal Sense would imply, that the parties specified, actually partook of and enjoyed what is specified; whereas the Sense intended to be conveyed, is, that they enjoyed an assurance of possessing it; hence the *Disarrangement*. See Rule 321.

754. See my Tract on Πνευμα.

755. *We were saved.* Had the *Arrangement* been Regular, it would have implied, that Salvation was an act completed and finished; whereas such is not the case; hence the *Disarrangement*. See Rule 321.

25. But if what we see not *i e what is not realized*, we hope for, by means of patience, we await it.

26. And in the same way also *viz by awaiting it* ⁷⁵⁶ the spirit referred to *i e the spirit of patience* it assisteth conjointly with the want of strength of us to obtain the hope. For the things we should have prayed for. ⁷⁵⁷ As necessary in order to obtain it, we know not, but if the spirit referred to *i e* ⁷⁵⁸ the spirit of patience maketh intercession for us with silent groanings.

27. And he that searcheth the hearts, he hath himself seen everything *i e approved entirely* the mode of thinking of the spirit referred to *i e that a* ⁷⁵⁸ spirit of patience produces, because according to ⁷⁵⁹ God *i e because in a manner that* God approves,

756. See my Tract on Πνευμα.

757. The occasion of the expression of the *Major Stop* here, is to shew that the strict Literal Sense is not the Sense intended to be conveyed. Man does know, that the grace of God is a thing that is necessary, but man does not know, when in possession of the grace of God, what particular temporal dispensation, here styled, *The thing*, is necessary for him; hence the reason of the use of the *Major Stop* here. See Rule 322.

758. See my Tract on Πνευμα.

759. *Because according to God.* The Article could not here be expressed before the word *God*, since the Literal Sense of the passage would then be, *That by God's command, it, the spirit, addressed him for the saints*; whereas the Sense intended to be conveyed is, *That the spirit of patience exercised by saints, addresses God in a manner that he approves*; hence the Article is omitted.

it addresses *him* on the behalf of saints *i e of those that are saints.*

28. *I say in a manner that he approves.* For we know that to them that love the God, all things *that*

760

He appoints

273

work together for good to the with
respect to God's design called being *i e to those who answerable to God's design are denominated the called,*

29. *I say we know this,* because whom he has appointed beforehand *to be denominated the called,*
also he has defined of the form of the image of

761

the son of him *i e defined inheritors of glory*

762

like his Sons, to the end that he *the* first born

762

might be, among many brethren.
.....

760. *All things work together &c.* The Literal Sense of this is not true; hence the *Disarrangement*. See Rule 321, but the Sense if restricted to all things referred to in the context; viz, to all things that happen to us in this life by God's, direct appointment, is true.

761. *Of the form of the image &c.* The form of Expression here used, appears to me to be derived from the operation of Casting. Christ, or rather the state or existence of Christ, is here represented as the Image or Pattern of which we who are truly *Called*, that is, who are real Christians, are, as it were Casts, that is, our state and condition God has designed as resembling his, as much as a Cast does the Pattern from which it has been moulded. This Sense accords well with the Apostle's argument; if we are thus to resemble Christ in another world, every thing that God appoints us in this life, must work together for our good.

762. *To the end &c.* The Literal Sense of this would be, *That God's sole motive in doing what is here stated, was that Christ might be*

30. Then whom he has defined these ⁷⁶³ *i e to be inheritors of glory*, also he called, and whom he called ⁷⁶³ these ⁷⁶⁴ *i e to be inheritors of glory*, also he justified. ⁷⁶³
 Then whom he justified these ⁷⁶³ *i e to be inheritors of glory*, also he glorified.
31. Therefore what shall we say to these things, if the God ⁷⁶⁵ be for us so *as to make such appoint-*

the first born; whereas the Sense intended to be conveyed is, *that one of the motives in doing what is stated was, that we might regard Christ as the first born*; hence the reason why the Sentence is *Irregular*. See Rule 380. The expression *First born*, not being used in a Literal, but in a Metaphorical or Restricted Sense, is, I conceive the occasion of the omission of the Article.

763. *These*. I consider the Antecedent to this word to be the word rendered, *Of the form*, they are both in the same Number &c. It is very clear that this word in each of the cases in this verse, must belong to the Sentence in which I have placed it, and not to that in which it is Arranged in the Received Text. It is I conceive used in order to restrict the Sense of the Sentences to which it belongs, which otherwise would be unlimited, and would convey this Sense; *Then whomsoever God defines, He calls; and whomsoever He calls, He justifies; and whomsoever He justifies, He glorifies*; but the Sense intended to be conveyed appears to me, by the introduction of this word, to be far otherwise; what I consider it to be my Paraphrase sufficiently shews.

764. *Then whom he justified*. The reason why this clause is commenced with a *Major Stop*, when the preceding one is commenced with a *Minor Stop*, is I conceive this; I regard the three clauses in this verse to be three deductions, the two first of which are drawn from what precedes them, but the last is not so drawn, but is drawn from the two first Deductions; hence the introduction of the *Major Stop*. See Rule 322.

765. *If the God be for us, who against us?* Had the Government been *Regular* the Sense conveyed would have been, *If God be for us in all cases; who in any case can be against us?* such being the Literal Sense; whereas it is here intended to be Restricted to the particular point referred to in the argument. See the Paraphrase; hence the occasion of the *Peculiar Government*. See Rule 322.

ments, who ⁷⁶⁵ can ⁷⁶⁶ be against us so as to prevent
their completion,

32. I say if he who verily concerning the ownself
son *i e* his own son spared not himself, but on
account of us all, he delivered up him to obtain
these appointments for us. How can we doubt
that not also with him, he shall freely give the

⁷⁶⁷ all things to us ⁷⁶⁶ necessary for their realization,
.....

33. who shall testify against ⁷⁶⁸ the chosen of God

766. Had a *Major Stop* preceded the verse succeeding the 31st, it would have implied, that the questions propounded in them were unlimited. Thus *Who can in any way debar or testify any sort of thing against the chosen of God*; such being the Literal Sense of them; but the Sense is intended to be restricted altogether to those things that God appoints, and not to the use man makes of such appointments in fitting or unfitting him for realizing them. The substitution of the *Minor* for the *Major Stop*, shewing, that the passages are to be understood as having reference *solely* to the context, and consequently to be restricted to it; hence the Paraphrase; I consider that what is conveyed in these verses, are various proofs to establish what is contained in the 31st verse, and being only separated from each other by *Minor Stops*, these otherwise unconnected assertions, are all shewn to have relation to the same subject. See Rule 322.

767. *The all things*. It is very clear that the occasion of the Article being used here, is to restrict the Sense conveyed by the words, *All things*, since the Sense conveyed by the Sentence of which it forms a part, would not be true was it understood in an unlimited Sense. I therefore judge that the limitation has reference to what is stated in the Paraphrase. See Rule 341.

God does not give to all men, even the *all things*, which it is necessary he should do, in accordance to the Literal Sense; *He only offers to give them*; hence the *Disarrangement*. See Rule 321.

768. *Chosen of God*. Had the Sense here been, *Who shall testify against the persons who are chosen or elected of God*? the Article must have been expressed before the words *Chosen* and *God*, such being

receiving these appointments, shall God that
⁷⁶⁹ ⁷⁶⁶
justifies their receiving them,

⁷⁷⁰
 34. *who is it that shall* pass sentence against *their*

the Literal Sense of the words; it not being so, shews that some other Sense is intended to be conveyed, which I consider to be to this effect, *Who shall testify against the class of persons that bear the name of the chosen of God?*

See Note 766. As the object of this verse has reference to God's appointments to the entire body of persons denominated *The chosen of God*, and not to the expectation of each particular member of that body, no exception is made, and rightly so, in respect of those, that tho' bearing the name in this world, debar themselves of the privileges connected therewith, by their inconsistency of character. The question here is, whether certain appointments of God, *under any circumstances*, will prevail; and not whether the particular sins, of a particular individual, will or will not render those appointments unavailable in his particular case. See next Note.

769. *God that justifies.* What is stated concerning God, viz, *That justifies*, sufficiently defines the Being that is referred to; consequently, had the Article been expressed before the word *God*, it would have impaired the Sense, as it would then have implied that the Being referred to, was not *God*, but some other, viz, *The God that justifies*—I conceive the omission of the Pronoun, *them*, after the Verb, *justifies* what is stated in the preceding Note to be the object of this verse. Had what is contained in this verse related to persons *Chosen or Elected by God*, the Pronoun *them* must have been expressed, as such a Sense, is the Literal Sense of the passage; but if the reference is to the appointment of God to a Body or Class of men, the Pronoun ought not to be expressed; For the Sense intended is not that God absolutely, that is, in all things, justifies those who are of the Class referred to, since that Class, viz, *The chosen of God*, I do not doubt includes many unworthy persons, but the Sense intended to be conveyed is, that He justifies them, so far as they are consistent with his appointments, hence Literally, he does not justify them, but justifies His appointments, hence the omission of the Pronoun. If what is here stated is correct, I cannot too strongly urge its being carefully borne in mind here, and in the following verses, That God's appointments are referred to, and not the particular individuals composing the Body that receive these appointments.

770. *Who that passes sentence against?* See preceding Note. Had this been an unqualified enquiry, *who can in any way condemn Believers?* a *Major Stop* would have preceded it, and the *Government* would have been *Irregular*; but the enquiry here is doubly restricted. 1st. By the use of a *Minor* instead of a *Major Stop*; this restricts

receiving these appointments, shall Christ that
*has died to obtain these appointments for them.*⁷⁷¹
*And more*⁷⁷² *having been raised up, who is*⁷⁷² *at the*⁷⁷³
right hand of the God to assure them of the exis-
*tence of these appointments,*⁷⁷⁰ *who also maketh*
intercession for us the chosen to retain our title
*to these appointments,*⁷⁶⁶
⁷⁷⁴
 '35. who shall separate us the chosen, from our sense

the Sense conveyed to the particular points to which the Context has reference, viz, God's appointments. See Note 766. 2nd. It is restricted by the *Government*, and the omission of the Pronoun, *them*. See Note 769, since the Sense intended is not, that with reference to God's appointments, Christ will not condemn any one that is denominated *The chosen of God*; but the Sense intended is, that he will not condemn men possessing God's appointments as he designed those appointments to be possessed.

771. *And more also*. In the Clause preceding these words, the Apostle has given an instance of sacrifice made by Christ, had therefore a *Minor Stop* preceded the words, *And more also*, it would have indicated, that what succeeded those words, was another and greater instance of sacrifice on the part of Christ, such, in that case being the *Literal Sense*; whereas what does succeed them, is not an instance of sacrifice at all, but refers to the increase ground of assurance we have, that Christ will not condemn us; hence the expression of a *Major Stop* here. See Rule 322.

772. *Also*. In the two first cases in this verse, Griesbach marks this word as doubtful, and as the Sense appears to me to shew them to be spurious, I have omitted them.

773. *Right hand*. This not being used Literally but Metaphorically, the Article is omitted. See Rule 102.

774. *Who shall separate &c.*? Had the *Arrangement* been *Regular*, the Sense of this expression would have been, *Who shall separate us from being the subjects of God's love?* such being the *Literal Sense*. See Rule 321. But the Sentence being *Irregular*, shews that some other Sense is intended to be conveyed, which I consider to be, *Who shall separate us from our Sense of the love that God has for the chosen*. This Sense the whole Context appears to me well to support. The

of the love of the God ⁷⁷⁵ *for the chosen, verily in*
 tribulation, or distress, or persecution, or famine,
 or nakedness, or peril, ⁷⁷⁶ or sword.

36. *As i e To this effect* it has been written *con-*
cerning God's ancient people, that on account of
 thee, we are killed all the day long, we are
 accounted as sheep of slaughter, ⁷⁶⁶

enquiry is not, *What shall separate us?* for the Pronoun is not in the Neuter, but in the Masculine Gender, and had it been, *What shall separate us?* the Apostle's answer is not conclusive; for how many have found the things stated, sufficient to separate them, but if we regard the passage as, *Who shall separate us*, we are not then to regard it in any way as having reference to the effects that such sufferings do, or may produce on us, but thus, *Shall anything that can be done to us by any one, such for instance as bringing on us Tribulation, Distress &c. make us suppose that God does not still love the chosen i e separate us from our Sense of the love that God has for them;* hence we see, why *Who* and not *What* is used. The scope of the passage is to this effect, *Who can deprive us of this sense?* Answer. No one; for not even God himself can do it, by any of those external circumstances that can alone be employed by any other for this end. For with respect to such things, *We are more than conquerors*, since we have been taught, *That these light afflictions which are but for a moment, shall work out for us a far more exceeding and eternal weight of glory* 2 Cor. 4-17, and this too, we are taught, *by means of him that loved us;* it being Divine precepts alone that instructs us so to regard such sufferings.

775. *God.* Griesbach marks this as probable, and as the conclusion drawn in the 39th verse appears to me absolutely to require the word to be *God*, and not *Christ*, I have so rendered it.

776. Had the Stop here expressed been a *Minor Stop*, the Sense of what follows it would have been to this effect, *Or sword, in the manner or to the extent of what is recorded. For thy sake &c.*, such being the Literal Sense of the passage in this connection; whereas the Sense intended to be conveyed, is to shew, that what is recorded in the Old Scriptures, justifies *The chosen of God* not regarding the triumph of enemies, as any proof of their want of acceptance with God; hence the *Major Stop*.

37. yet ⁷⁷⁷in all these things *i e* in all sufferings of this

 character, we are more than conquerors *i e* we
 know ⁷⁷⁴more than that they are not marks of God's
 displeasure, by means of the revelation of him
 that loved us.
38. *I say more than conquerors.* For I have been per-
 suaded *i e* ⁷⁷⁸made to see, that neither death, nor
 life, nor angels, nor principalities, nor powers,
 nor things present, nor things to come, ⁷⁶⁶
⁷⁷⁸39. nor height, nor depth, nor any other creation ⁷⁷⁹

i e external circumstance shall have power us to

777. *All these things.* The Literal Sense of this if *Regularly Arranged*, is limited to the particular things that have been specified; the Sense intended to be conveyed, is not I conceive to be so limited; hence the *Disarrangement*. See Rule 321, and my Paraphrase.

778 *Neither death &c.* The following may perhaps be the Sense intended to be conveyed in this and the following verse, it appears to me to be that which the context points out. *Neither an appointment to die, nor an appointment to live, nor anything that a power Spiritual can effect, nor anything that a power Temporal can effect, nor anything that any other power can effect, nor anything that now effects us, nor anything that shall effect us, v 39 nor exaltation of any kind, nor debasement of any kind, nor any other external circumstance &c.*

779. *Any other creation.* In the original, the *Arrangement* is, *Any creation other*, I conceive for this reason, viz, because the Literal Sense of the expression, *Any other creation*, would imply, that the things before enumerated were creations, which not being Literally the case, is, I conceive the occasion of the *Irregular Arrangement*. See Rule 321. The object of this expression appears to me to be, to restrict what is stated, entirely, to what has been created, that is, to external circumstances, with respect to these the Apostle states, that no external circumstances has, in itself, power to have separated any one from their sense of the love of God. See next Note.

⁷⁸⁰ have separated from ⁷⁷⁴ *our sense of* the love of the
 God ²⁷³ *i e of God's love for us*, that is *displayed* in
 Christ ⁵⁸¹ *i e in the Dispensation* of Jesus the Lord
 of us,

780. *Shall not have power us to have separated.* It cannot be said that External Circumstances shall not have power to separate us, since how often have they effected it; but it can be said with truth, that External Circumstances shall not have power to have separated us, because for this to be the case, it must be, that External Circumstances, have power to command man's obedience to them, which is not the case. Thus then we see why the Apostle has made use of these Tenses.

I consider what is here treated, of is not of the degree of inducement that External Circumstances present to us, to do what is evil, but as to the effect External Circumstances ought to have on our minds, in inducing us to suppose, that God has withdrawn his love from us, because he appoints us adversity.

CHAPTER 9.

1. I ⁷⁸¹ speak truth, *in saying* in Christ *i e in Christianity*, I feign not a bearing witness to me of the conscience of me, in a ⁷⁵⁸ spirit holy *i e approved of by God*,
2. because sorrow ⁷⁸² it is to me, great and incessant pain to the heart of me *i e my natural desires that such is the case*.
3. I say to my natural desires. For ⁷⁸³ myself I was

781. *I speak truth.* The Literal Sense of this is, *In christianity I always speak the truth*; the Sense intended is, *I speak that which is true in saying in christianity*; hence the *Disarrangement*. See Rule 321.

782. *Sorrow it is to me.* The Literal Sense of this passage would be; that the Apostle was on every account sorry that God had attached the favors referred to, to Christianity; whereas the Sense intended is, that he in his heart, *i e* after his natural feelings, felt sorrow and pain, that an acknowledgment of God's Old Dispensation was not sufficient to obtain the favor; hence the *Disarrangement*. See Rule 321.

783. *For myself I was desiring.* If *Regularly Arranged*, the Sense conveyed would have been, that without any qualification, he desired to be separated from Christianity on account of his brethren; whereas the Sense that I conceive is intended to be conveyed is, That should he be guided by his natural feelings alone, he should in that case choose to relinquish the present pleasures of Christianity on account of his brethren; hence the *Disarrangement*. See Rule 321. If this is the correct Sense, surely this passage teaches us, that what the Apostle is here treating of (See end of Chap. 8) does not relate to man's acceptance or rejection by God at the day of judgment; but to

desiring accursed to be from the Christ *referred*

to by us i e I was willing to forego the present
advantages of Christianity, for the brethren of
 me, the kinsfolk of me, after ⁷⁸⁴ *the* flesh,

4. the many *i e the greater number of whom* they
 are Israelites *i e have descended from Abraham,*
a people be it remembered of i e by whom the
 adoption *was possessed,* and the glory, and the
 covenants, and the giving of the law, and the
 services, and the promises,

5. *a people be it remembered* of whom the fathers
were, and from among whom, the Christ *referred*
²⁷³
to by us was, that is as respects flesh *i e birth,* a
⁷⁸⁵
people be it remembered of i e by whom the over

the sense of God's love and acceptance, and of the various comforts and enjoyments that are granted to man in this world, by means of Christianity. For was a separation from Christ to debar not only him, but his brethren also, from future happiness, surely his natural feelings would not lead him to have a desire such as is here expressed.

784. *After flesh.* Had the Article been expressed before the word *Flesh* in this connection, I conceive it would have implied, that the words *Brethren* and *Kinsfolk* had reference solely to those who were the absolute relation of St. Paul; whereas I consider he here intends to embrace the whole of the Jewish Nation; hence the omission of the Article. See Rule 343.

785. *By whom the over all God &c.* The Received Rendering appears to me to be wholly inadmissible. The Relative being in the Plural, cannot have Christ as its Antecedent. The cause of the *Irregular Arrangement* here I conceive to be this. In the first clause of the verse, the Apostle enumerates as one of the advantages of the

all God *is possessed*, who blessed is unto the
ever, amen.

6. *I say the over all God is possessed.* Yet not so
possessed by them as that the word of God has
failed *by the rejection of them as a Nation from*
being his people. For not all that are ²⁷³ of Israel,
these Israelites ⁷⁸⁶ *are reckoned to be by God,*

7. neither because seed of Abraham ⁷⁸⁷ *i e descendants of*
.....
Abraham they are, ⁷⁸⁶ *are they all reckoned by God*
.....
as children, even in relation to Isaac God declares,
he shall be called to thee, seed i e he alone shall
be regarded as thy seed,

8. that is *in this particular case*, not the children of
the flesh *i e of actual natural descent*, these on

Israelites, That the Fathers were born of them, that is, belonged to their Nation; in the second clause, that Christ was born of them, and had this, which is the third clause, not been *Irregular*, it must have been Rendered, the *Government* of all being alike, That God was born of them, such being the Literal Sense. The *Disarrangement* shews, that some other Sense is intended to be conveyed, and the context appears to me to point out that expressed in the Paraphrase. See Rule 321.

786. *These Israelites.* Literally, all that are of Israel are Israelites, but in the Sense that the Apostle here attaches to the word *Israelites*, such is not the case; hence the *Peculiar Government* here employed. See Rule 322.

787. *Seed of Abraham they are.* As the entire seed of Abraham is not referred to, the Article should not be expressed. And as what is here intended, is not confined to all the children Abraham himself had, but refers to those that descended from him, the *Arrangement* should not be *Regular*. See Rule 321.

that account are not reckoned⁷⁸⁸ children by the
 God, but the children of the promise that God in
 this case chose to make to Abraham, He reckons⁷⁸⁹
 for the seed.

9. I say of the promise. For the word that relates to⁷⁹⁰
 a part of the promise is this, at the set time this⁷⁹¹
 i e which I appoint, I will come saith the Lord,
 and it i e my coming shall be to Sarah, and my²⁷⁵
 coming shall be this, she shall have a Son.⁷⁹²

788. *These children by the God.* Had the Rendering here been as the Received Text has it, *Children of God*, I conceive the Article must have been expressed before the word *Children*, or else omitted before the word *God*. The *Peculiar Government* used is adopted, because the Literal Sense of the passage, if fully expressed, is not intended to be conveyed. For God does account all the children of the flesh to be Abraham's children, but he does not so account them to be Abraham's children, as to entitle all of them to be partakers of the promise relating to Abraham's seed. See Rule 322.

789. *For seed.* The Article is omitted before the word *seed*, because the Sense intended to be conveyed is not the Literal Sense of the passage; for God does not entirely, that is, in every case, thus limit the seed of Abraham, thus the true Sense of the passage is, *But the children of the promise God, in this case, reckons as the seed*; hence the Article is omitted.

790. *The word of promise.* If the Paraphrase expresses the true Sense of the Passage, which in my opinion it does, the Article could not be expressed before the word *Promise*, and the *Arrangement* could not be *Regular*. See Rules 101-320 & 321.

791. *This.* Had the *Government* here been *Regular*, it would have implied, that what succeeded, was the actual words in which the promise referred to was expressed; the Sense in my opinion, intended to be conveyed is expressed in the Paraphrase; hence the *Irregular Government*. See Rule 322.

792. *A son.* Had no Stop preceded these words, it would have implied, that the effects of God's coming was a son to Sarah; whereas the Sense intended is, that Sarah having a son at her time of life,

10. And not only *in this instance did God choose to select as his people only a part of the seed*, but also *in the case of Rebecca*, at one period, *she*⁷⁹³ *having conceived twins* by Isaac the father of us.
.....

11. *I say in the case of Rebecca.* For the children not yet having been born, and not having done²⁷³ any good or evil, in order that the according to choice of the God proclamation *i e in order that the proclamation that God chose to make* should stand, not on works *entitling the individual to it*, but on the will of him that calleth,

12. it was said to her, that the elder, he should serve the younger.

13. *The truth of which is verified by the declaration*²⁷⁵ *of God.* As it has been written, I loved Jacob⁷⁹⁴
.....

was, in itself, a proof of God's especial coming, that is, appointment of it to her; hence the occasion of the Stop. See Rule 322.

793. *Having conceived.* But for the *Disarrangement*, the Sense of this passage would have been, *That Rebecca herself determined to have children*, such being the Literal Sense; whereas the Sense intended is, *That when Rebecca was with children*; hence the *Disarrangement*. See Rule 321.

794. *I loved Jacob. I hated Esau.* Had the Literal Sense of these words been the Sense here intended to be conveyed, I conceive the *Arrangement* could not have been *Irregular*. See Rule 321. I therefore conclude the Sense intended to be conveyed to be this, *I acted towards Jacob, as towards one that I loved, and towards Esau, as towards one that I hated.*

i e I treated Jacob in this world as one that I loved. And I hated ²⁷⁵ Esau ⁷⁹⁴ i e and Esau as one that I hated.

14. Then what shall we say, is it not injustice with the God *thus to choose individuals for his favor in this world without reference to their characters.*

It may not have been.

15. For he saith to Moses ⁷⁹⁵ *i e For he hath declared by Moses his intention to do so in saying, I will pity ⁷⁹⁶ as to earthly advantages, whom I may choose to pity, and I will compassionate as to ⁷⁹⁶ earthly advantages, whom I may choose to compassionate.*

16. Then therefore *we are taught that advantages in the world are obtained not according to the choice*

795. *He said to Moses.* Had the *Arrangement* been *Regular*, it would have implied, that the proof of God not having acted unrighteously, consisted in his having spoken what succeeds to Moses *personally*, such being the *Literal Sense*; whereas the *Sense* intended to be conveyed is, *For he himself declares to man by Moses*; hence the *Disarrangement*. See Rule 321.

796. *I will pity &c.* This was spoken in answer to a question of Moses, to be permitted in this world to see the *Glory of God*, and this may be advanced to shew, that God does not act unjustly, in making any selection of particular persons that he may choose, in order to confer on them in this world peculiar *Advantages, Privileges and Knowledge*; because *Almighty God* spoke it in relation thereto; but this may not be advanced to shew, that we are justified in understanding what is here stated, as at all applying to *Eternal Things*, or that God will deal with man in another world after this manner, because *Almighty God* did not speak in relation thereto; hence my *Paraphrase*.

of him that desireth *them*, neither of him that
 runneth *i e* *striveth after them*, but of God that
⁷⁹⁷
 pities *i e* *that bestows them on man not as a*

reward to the individuals receiving them but
through pity to mankind generally.

17. *I say pity to mankind generally.* For the Scrip-
²⁷⁵
 ture saith *in relation* to Pharoah, that on account
⁷⁹⁸
 of it, *even this description of pity*, I roused up
 thee *i e* *gave thee opportunities to display thy*
⁷⁹⁹
wickedness. In order that I should have demon-
 strated by thee the power of me, and in order
 that the name of me should have been declared
 in all the earth.

18. Then therefore whom he will, he pities *as respects*

797. *But of God.* Had the *Arrangement* been *Regular*, the Sense conveyed would have been, *But of God, he who pities*; whereas the Sense intended to be conveyed is, *But of God, who bestows them on man through pity*; for as the *Government* in each of the *Clauses* is the same, we should not be justified, had the *Arrangement* been *Regular*, in making the two first express *Distinctive Appellations* of the *Seekers* after advantages, and the latter, the *Attribute* on account of which the *Giver* of them bestows them; hence the *Disarrangement*. See Rule 321.

798. *I rouse up.* It appears to me singular, that the Sense of this word should be understood to express, that God *created* Pharoah to accomplish the end specified.

799. In the *Septuagint*, the *Stop* in this place is a *Minor Stop*; The changing of the *Stop* is I conceive intended to shew, that the extract from *Holy Scripture* commences here, what precedes it, not being to be understood as a quotation, as a comparison with the *Septuagint* will prove it not to be.

appointing to them in this world blessings and
advantages, and whom he will, he hardens him-
 800

800. *He hardens.* In sin say some. And why? What is there in the connexion that should lead us so to fix the meaning? Why is the first Clause to be regarded as having an immediate relation to an Attribute of the Almighty, and the second, although in all points of *Government* the same, as having no such relation? It appears to me that the Apostle is here treating, not of *Sin* and *Righteousness*, but of God's Custom, or Right and Power to, and of His Justice in, selecting whom he pleases, as the recipients of Blessings and Advantages in this world; whether such relates to Religion or to Temporal Affairs. Thus he commences by shewing that God's promise to, and blessing of Abraham, did not embrace all his seed, but was confined to one particular part of it that God himself selected and appointed. He next refers to the case of Jacob and Esau, which case further shews, that God's choice is not directed in respect of such distributions, by the merits of the parties, for the choice was made *before the children had done either good or evil* (N.B. If this argument of the Apostle has any force, it surely must preclude our supposing, that God predetermines the actions of men; for if he does predetermine their actions, he might at the time of choosing between Jacob and Esau, have been influenced by the characters, He, in that case, must have then known they would afterwards have to assume, which is the very point the Apostle is endeavouring to prove is not the case), and that the wicked even are made the subjects of his choice, in order to accomplish his designs, as appears from the instance of Pharaoh. This is the state of the argument when the Apostle draws the conclusion which is contained in the verse now under consideration; the first Clause of which is, *Whom he wills he pities.* The word *Pity* has been used several times in the verses preceding this, and appears to me, in all the cases, to have relation to the exercise of the Attribute that induces God to confer Blessings and Advantages on man in this world. These we are informed are not given or withheld on account of his deserts, such not being the rule by which God regulates his distribution in this world of these gifts; both the good and evil are permitted to partake, and are also deprived of them; we can then only conclude, *That whom God wills he pities*, i. e. He appoints to them in this world Blessings and Advantages. Now it appears to me that we are required to understand the second Clause of this verse, viz, *Whom he will he hardens*, as expressing a Sense in opposition to the first Clause, and thus I should express it, *Whom he wills he appoints to them in this world Afflictions and Disadvantages.* As *Advantages*, here, I conceive to have reference to Religious Light, Knowledge and Privileges, I therefore conclude that *Disadvantages*, here, should be understood as referring to Ignorance, Darkness, and Error on that subject. To enjoy the Light

self towards them as respects appointing them in this world sufferings and ignorance.

19. Then thou wilt say to me, why yet doth He find fault *with any man for not being what he is not.*

For why yet doth He find fault ²⁷³ with that that is willed of him, *even a man being a Christian, a Jew, or a Gentile*, who hath resisted.

20. Nay but O man, thou who art *in fact, in urging such objections*, him *i e a person* that repliest to the God. The thing formed shall not say to ²¹⁰ him that has formed, *why if thou requirest me*

and Knowledge that the Divine Being communicates, is a privilege and blessing, but it is not that which in itself renders us more acceptable to him in the day of judgment; and consequently, we ought to conclude, that the *Hardening or ignorance* here referred to, is not of such a nature, as in itself, increases the sin of the individuals referred to as the subjects of it, but is only such, as deprives them in this world of participating in the happiness, the Knowledge withheld would impart. I consider the pity &c. here referred to, to be confined to the *absolute donation*, thus, God gives to whom he wills earthly blessings, such as riches, honor &c. but he leaves it to the parties to whom they are given, to obtain, or not to obtain, happiness from them, according to the use they make of them. And so *Whom he wills he pities*, he favors with Religious Light and Privileges, but he leaves it to them to derive, or not to derive, Eternal Advantage from them, according to the use they make of them. Thus God wills, and yet in Eternal Things, leaves man a free Agent. But it is not only the Sense that requires the second clause of this verse to be so understood, but I consider the *Government* of the Greek requires each of the two clauses, the *Government* of each being the same, to have reference to precisely the same thing. If therefore the first clause has reference to the temporal enjoyment of blessings &c. by man; the second clause must have reference to the same, and then there can be no reference to man's being *hardened in sin* as some suppose.

801

to be a Christian madest thou me thus i e a Jew

or a Gentile,

21. or he has not license [⁷the potter *i e* the moulder
 of the clay,⁷] of the same lump, to have made *just*
 as it pleased him.⁸⁰¹ Even what is to honor, *in*
⁸⁰¹*relation to a vessel.* And what is to dishonor.
 22. And *what shall you say* if the God ⁸⁰²being willing

 to have shewed *more fully* the anger of him
against sin, and to have made known the power

801. *Why madest thou me thus?* The Literal Sense of this passage is, *Why thou madest me thus*, since to obtain the Literal Sense of what is expressed in the Text, it should be thus preceded. *The thing formed shall not demand of him that has formed*; hence the *Disarrangement*. See Rule 321.

Even what is unto honor &c. The Word rendered *What*, must be the Relative, and not the Article, as there is not anything that can justify its being supposed to be other than in the Neuter Gender. The *Major Stop* that precedes it in each case, is introduced to prevent the Sense from being as follows, which it would have been had there been a *Minor Stop*, *Or has not license to have made a vessel that is for both honorable and dishonorable uses*; whereas the Sense intended to be conveyed is, *Or he has not license of the same lump of clay to have made two vessels, one of which is for honorable uses, and the other for dishonorable*. See Rule 170. The Verb *Is*, is omitted in each of the cases, because the Literal Sense, *A vessel that is in itself honorable or dishonorable*, is not the Sense intended to be conveyed, which is, *A vessel that is designed for some honorable or dishonorable uses*. See Rule 322. The word *Vessel* is introduced to shew that the reference is to the appointment of honorable and dishonorable uses, for it, and not of it, for the effecting of what is honorable and dishonorable. See Rule 322.

802. *God being willing.* Had the *Arrangement* been *Regular*, the Sense conveyed would have been, *That God desired to shew his displeasure*; whereas the Sense intended to be conveyed is, *He desired man to comprehend that He was displeased*; hence the *Disarrangement*. See Rule 321.

of him *to punish it*, He endureth with much long
 suffering ⁸⁰³ *as His chosen people*, vessels of wrath
i e such as had incurred wrath, having been
 fitted *by their evil actions* for destruction *in*
respect of such privilege,

23. even in order that he should have made known
 the riches of the glory of him, towards vessels of
 mercy ⁸⁰³ *i e such as had by belief of His promises*
been admitted to this privilege through mercy,
 whom ⁸⁰³ *i e a class which* he ordained beforehand
not only to enjoy the privilege of being in this
world His chosen people, but also for glory,

803. *Vessels of wrath—Vessels of mercy.* Had the Sense intended to be conveyed by these expressions, had reference to any *actual individuals*, who were absolutely what is stated, I do not see why the Gender of the Relative varies in verses 23 & 24; but if the Sense intended to be conveyed is intended to have reference not to *actual individuals*, but to certain *classes of character*, in that case the variation is required.

In the first of these cases, the Antecedent to the Relative is, *Vessels of mercy*; that is, the *class of character* described by the figure, *Vessels of mercy*; hence the Gender of the Relative is the same as that of the word *Vessels*; but in the 24th verse it appears to me, that it is not the *Class of character*, but the individuals comprising that Class that are referred to, hence the Gender of the Relative is changed, it being expressed in the Masculine.

If *Vessels of wrath*, and *Vessels of mercy*, are intended to express Classes of Character, and not Bodies or Parties of individuals, or even, if it cannot be proved that they are not capable of expressing such a Sense, we see that the Class of Character designated, *Vessels of mercy*, may, be prepared beforehand for glory, without one single individual composing that body, having been, *himself*, predestined by God for that blissful state.

24. ⁸⁰³whom *i e* of which class even he called us *that*
⁸⁰⁴are Christians, not only of Jews *i e* not only
those of us who were of the Jews, but also of
⁸⁰⁴Gentiles *i e* but also *those of us who were of the*
Gentiles.

25. *I say of the Gentiles.* As even in the Osee to
which I refer, he saith, I will call the not *i e*
those that are not a people of me, a people of me,
 and that have not been beloved, having been
 beloved,

26. and it shall come to pass in the place, where it
 was said to them, not a people of me *ye* in that
⁸⁰⁵place, they shall be called, sons of God ⁸⁰⁶living *i e*
of the living God.

804. *Of Jews—Of Gentiles.* Had the Article been here expressed, the Sense conveyed would have been, *He called us so, not only of i e by the Jews &c.* such being the Literal Sense; hence the omission of the Article.

805. *Ye in that place.* This passage affords two Senses. First, *Not a people of me, ye that are of that place.* Secondly, *Ye shall be called in that place.* The first of these is the Sense intended to be conveyed; the Stop at the end of the passage shewing, that the immediate connexion is with what precedes the Sentence, since it would not have been expressed, had the immediate connexion been with what succeeds the Sentence.

806. *Sons of God living.* Had the Government here been *Regular*, that is, had the Sentence been governed by the Verb that precedes it, it would then require, that the persons referred to should *actually* be called by this name; whereas the Sense intended to be conveyed is, *They shall be the Sons &c.* The expression of *God living.* See Rule 105.

27. *I say not Jews but of the Jews.* For Esaias he crieth concerning the Israel *to which we refer*, though the number of the Sons of Israel *should* be as the sand of the sea, the remnant *of them*, it alone shall be saved ⁸⁰⁷ *from destruction as God's chosen people.*

28. For ⁸⁰⁸terminating speech, and abridging in *my*
.....

807. *Saved.* From what? From Eternal Punishment say some. And why? What is there to warrant such a conclusion? 1st, The Sense invariably attached to this word in Scripture, does not force us thereto.

2nd. The argument relates to those who shall be, *in this world*, called, *The children of God*; see the preceding part of this Chapter. Verses 25, 26 & 27 are only introduced to prove to the Jews, by quotations from their own Scriptures, that it was expressly stated in them, that God intended to admit the Gentiles, *in this world*, to partake of his favor, and to acknowledge them, as well as the Jews, to be his children. If this is the object of the introduction of these quotations, I cannot see how they strengthen the Apostle's argument, if the salvation here spoken of, is Eternal Salvation, as, in that case, the Sense then is, *However numerous the Jews may be, the remainder of them alone shall be eternally saved.* This undoubtedly might be the case, and yet the Gentiles might never be acknowledged by God, in this world, as his children.

Lastly. What is the conclusion that the Apostle himself draws, and which of the Senses attached to the word *Salvation*, does that conclusion support. He states that in order to curtail his argument, he shall only add, *That it is the Lord's intention to bring about upon the earth* (observe, *In this world*, it is not, *In heaven*) what Esaias hath announced, viz, that the Jews, *in this world*, became almost as *Sodom and Gomorrah*, and then in the 30th verse he draws this conclusion, *That the Gentiles who sought not justification, i. e. admission to God's favor in this world, nevertheless were admitted to it, and the Jews which had a law of justification, were rejected, not eternally, but from being, in this world, his chosen people.* See Luke 19-9.

808. *For terminating speech.* The Literal Sense of this would be equivalent to, *For terminating arguments*; The Sense intended to be conveyed is, *For terminating this argument*; hence the *Disarrangement*. See Rule 321.

justification because *i e on account of* speech
 having been curtailed *i e on account of my deter-*
mination to curtail my argument, I will only add
⁸⁰⁹
the Lord shall effect upon the earth,

29. even as Esaias hath announced, except ⁸⁰⁹*the* Lord
 of Sabaoth, he left behind to us seed, as Sodom
 we might have been, and as Gomorrah we might
 have resembled.

30. Then what shall we say, that Gentiles that
 sought not after justification *i e acceptance of*
God, they obtained justification ⁸¹⁰*i e acceptance.*
²⁷³
 Even justification *i e acceptance* that is obtained
 on account of faith.

31. And Israel seeking after a law of justification *i e*
a rule by which to obtain acceptance, unto a law
 of justification *i e unto such a rule*, they came
 not first *i e before they obtained justification.* ⁸¹¹

32. Wherefore, because *they sought acceptance* not

809. See my Tract on *Kypios*.

810. *Even justification.* The expression of the *Major Stop* here, shews that the Sentence has reference to the clause of the Sentence, *Sought not after justification*, as well as to that which immediately precedes it, and is introduced in order to preclude it being understood, that the Gentiles, in no way, sought for justification; we should have thus expressed the passage, *The Gentiles sought not after the justification that is obtained by faith, nevertheless they obtained it.*

on account of faith, but that *acceptance which is obtained on account of works of law i e of obedience to law*. For they were offended with the stone of the stumbling *foretold*.

33. As it has been written. Behold I lay in Sion a stone of stumbling and rock of offence, but all that believe on it, they shall not be ashamed.

811. I would here just point out a difference in the expressions of the 30th & 31st verses, that I do not think has been remarked. In the 30th verse it is said, *The Gentiles did not seek after justification, nevertheless they obtained it*. In verse 31 it says, *That the Jews sought after a law of justification, nevertheless they did not*. What, not, they did not obtain justification, but it is, *nevertheless a law by which to obtain justification, they came not first i e before they obtained justification*; hence it follows, That it is not here stated, that the Jews did not obtain justification, since all that is stated is, they did not find a law by which to obtain justification, before they did obtain it.

3. For being ignorant of the justification ⁸¹⁶ *i e ground*
of acceptance of the God *i e provided by God,*
and desiring the private ^{817 818} *i e the doctrine of each*
man's obtaining this blessing for himself to have
established, they were not arranged ⁸¹⁹ under the

ment, the Sense being as I conceive what is expressed in the Paraphrase. See Rule 321.

816. *The justification of the God.* Had the *Arrangement* been *Regular*, the Sense conveyed would have had reference to the intrinsic righteousness of God ; as, *The love of God*, and, *The glory of God*, is God's love, and God's glory ; whereas the Sense intended to be conveyed is, *The ground of justification or acceptance provided and approved of by God*, which is here denominated, *God's justification* ; hence the *Disarrangement*. See Rule 321 and Note 819.

817. *And desiring the private.* The Sense precludes our supposing that the words, *The private*, hold their case in agreement with the word, *Justification*, that precedes them ; consequently, the Conjunction does not couple them together, and consequently, this Sentence is an *Irregular Sentence*, the occasion of which I conceive to be as follows. Had the *Arrangement* been *Regular*, it would have implied, an express desire of the thing stated ; whereas I consider the fact to be, That the desire was to establish a particular description of justification, viz, justification under the Mosaic Law, which in effect being what the Apostle here terms, a *Private* or *Personal* justification ; he here states the effect, instead of the particular that produces the effect ; hence the *Disarrangement*. See Rule 321. The word *Private*, standing as it here does in opposition to God's justification which is provided without limitation for all, is used I conceive to express a *Private*, *Particular*, or *Separate* justification, that is, each person parately obtaining justification for himself.

818. *Δικαιοσύνη* Griesbach rejects this.

819. *They were not arranged under &c.* According to Donnegan the Verb rendered, *To arrange under*, or, *Reduce to subjection*, appears to me to imply compulsion to that end, or at least, a placing in position by some other party ; whereas I conceive the Sense here intended to be conveyed is, that by these opinions, they excluded themselves from being of the party specified ; this Sense not being the *Literal Sense*, is I conceive the cause of the *Disarrangement* of the Verb. As the Sense of this passage cannot be understood, *They were not arranged under the intrinsic righteousness of the God*, the words, *The righteous-*

justification of the God i e they were not par-

 takers of the ground of acceptance provided by
 God.

4. *I say ignorant.* For a termination of law of every
 kind, Christ ⁸²⁰ is with respect to obtaining justi-
 fication i e acceptance of God by means of it to
 every one that believeth.
5. *I say of law.* For Moses he describeth the justi-
 fication that is of i e ²⁷⁹ the acceptance obtained
 through the law to be such, that a man that ⁸²¹ has

 done its requirements for the attainment of that

 end, he shall exist in that state only by con-
 tinuing to observe them.
6. But to every one that believeth ²⁷⁹ the of faith justi-

ness or justification of the God, are Regularly Arranged, since the only
 Sense that they can afford in this connexion is, *The state which by God
 is regarded the state of justification*; but this is not the case, when the
 like Sense is required at the commencement of the verse, since, in
 that connexion, was the *Arrangement Regular*, it would be doubtful,
 whether the Sense intended to be conveyed had reference to God's
 intrinsic righteousness, or to that expressed in Paraphrase.

820. *Christ is.* Had the Sense here been, that Christ was abso-
 lutely what is here stated, this *Form of Government* would not have
 been used; the Sense intended is I conceive to be understood, as
 restricted in the Paraphrase. See Rule 322.

821. Had the *Arrangement* been *Regular*, it would have implied,
 that some particular observance of the law entitled a man for ever to
 justification, such being the Literal Sense; whereas the Sense in-
 tended to be expressed by this verse, is exactly the opposite; viz, that
 a Jew is only justified, as long as he observes all the requirements of
 the law; hence the *Disarrangement*. See Rule 321.

fication *i e the acceptance on account of faith*
 thus speaketh. Thou should not have said *i e*
determined in the heart of thee, who shall ascend
 into the heaven ⁸²² *to which we refer*, this is *vir-*
tually, Christ to have brought back *i e Christ's*
coming to have annulled, since he claims to be
⁸²³ *judge of all men.*

7. Or who shall descend into the bottomless pit, this
⁸²² is *virtually*, Christ, from ⁶²⁴ *the dead i e from those*
who have died, to have transported *since he claims*
all power over the dead,

8. but what does it say. Nigh thee *i e it is easy*,
 the thing uttered, it is in the mouth of thee, and
 in the heart of thee, ⁸²² *that is as to substance*, the
 thing uttered concerning the faith *i e acceptance*
on account of faith, which *utterance* we preach,

9. for if thou should have confessed with the mouth
 of thee, ⁵⁰⁵ *Jesus to be Lord*, and thou should have
 believed with the heart of thee, that the God

822. *This is.* Had the *Arrangement* here been *Regular*, it would have implied, that what is stated, was actually the case; whereas what is intended, is only that the effect of the action would be similar to what is stated; hence the *Disarrangement*. See Rule 321.

823. This verse will be found difficult of explanation by those who consider the Apostle is here treating of *final justification*.

cerning *being* a Jew of *any kind*, and likewise concerning *being* a Gentile of *any kind*. For the he *i e* the *Being* that is lord of all, being rich unto all *whether Jews or Gentiles* that call upon him *proves it to be independent of any such distinctions*.

13. *I say all*. For *it is written* all, whomsoever should have called upon the name of ⁸²⁶the Lord, he shall be ⁸⁰⁷saved *from condemnation as an alien to God*.

14. But how shall they *i e* persons call on a *Being*, in whom *i e* in *whose existence*, they believed not. And how shall they believe *in the existence of a Being*, of whom they heard not *i e* they never heard. And how shall they hear, without *the thing heard* being made publicly known *i e* being proclaimed.

15. And how shall they make publicly known *anything*, if they should not have been sent *anything to be made publicly known*. *I say sent anything*. As it has been written, how beautiful the feet of

826. *Call upon the name of the Lord*. The Article is omitted before the word *Lord*, because God and not Christ is referred to. See my Tract on *Kypios*.

them that preach the Gospel of peace *that God*
makes known by them,⁸²⁷ of them that preach glad
 tidings of the good things *that God makes known*
by them.

16. *I say good things.* Notwithstanding *that* not all
 they *to whom these good things came* obeyed the
 glad tidings. For Esaias he saith, O Lord, who
 believed the report of us.

17. So then the faith *accepted by God for justification*
⁸²⁷
cometh through hearing. And the hearing *re-*
⁸²⁷
ferred to ⁸²⁹
⁸²⁹
cometh by means of that which has
 been spoken by God,

18. but *in saying through hearing* I say not, they
 heard not *that obeyed not, it is written* verily
 unto all the earth, the sound of them *i e of*

827. *The faith by hearing—The hearing by means &c.* Had the
Government here been *Regular*, it would have implied, that the effect
 specified, was produced by the means stated, such being the *Literal*
Sense; whereas the *Sense* intended is, only, that these means are
 necessary to obtain the effect; hence the *Peculiar Government*. See
 Rule 322.

828. *That which has been spoken by God.* Had the *Article* here
 been expressed, it would have implied, that a reference was had to
 some particular word, that is, command, that God had given in rela-
 tion to the matter; whereas the *Sense* intended is, that unless God
 was pleased to reveal his gracious intention towards man, there would
 be nothing for man to hear in this matter, consequently, the hearing
 here referred to, comes by means of what God is pleased to reveal;
 hence the omission of the *Article*.

glad tidings went, and unto the ends of the
 world, the words of them,⁸²⁹

19. indeed I say not, Israel knew not *what God had
 spoken on this subject for*. First Moses he saith, I
 will provoke to jealousy you, on account of *that
 which is* not a nation, on account of a nation
 foolish, I will anger you.

20. And Esaias he is very bold and saith, I was
 found by them that seek me not,⁸³⁰ conspicuous I

⁸³⁰
 was made to them that ask not after me.

21. And *expressly* to the Israel to which we refer, he
⁸³¹
 saith, I stretched forth all the day the hands of

 me, to a people disobeying and gainsaying.

829. *But*. The Stop that precedes this, is a *Minor Stop*, to shew that what succeeds it, is not a general assertion, but is strictly confined to what precedes. In like manner verse 19.

830. *That seek me not—That ask not after me*. Had the *Arrangement* been *Regular*, the Sense conveyed would have been, that the persons that found God, that is, were accepted of him, were persons that did not in any way seek or ask after him, such being the *Literal Sense*; whereas the Sense intended to be conveyed is, that the Jews who knew and acknowledged God, did not as a nation seek or ask after Him; hence the *Disarrangement*. See Rule 321.

831. *Stretched forth all the day*. Had the *Arrangement* been *Regular*, the Sense conveyed would have been, *That God on no occasion had withdrawn himself from his people*, such being the *Literal Sense*; whereas the Sense intended to be conveyed is, *That God had granted his especial favors to them*; hence the *Disarrangement*. See Rule 321. *The day*, here, I conceive, represents the existence of this world, as its destruction, would be Nothingness, and so Darkness or Night.

CHAPTER 11.

1. Therefore ⁸³² *i e nevertheless* I say not, the God cast away the people of him. It may not not have been *i e it cannot be that I should say so*. For ever I of Israel am, of ⁸³³ *the* seed of Abraham, of ⁸³³ *the* tribe of Benjamin,
2. the God cast not away the people of him, whom he appointed beforehand *to be called his people*, verily have ye not yourselves perceived in Elias, what the Scripture saith, how he maketh intercession to the God, against the Israel *to which we* refer,
3. *saying*, O Lord, they killed the ⁸³⁴ Prophets of thee,

832. *Nevertheless*. Macknight sanctions this being the Sense of *ovv*.

833. *The seed—The tribe*. The Apostle was not of the entire seed of Abraham, or of the entire tribe of Benjamin, but was of an individual that formed a part of each of them; hence the Article is omitted in each case.

834. *They killed the Prophets of thee, and digged down the altars*. Had the *Arrangement* here been *Regular*, it would have implied, that all God's prophets were killed, and his altars destroyed, by the Jews; whereas the Sense intended to be conveyed is, that some of his Prophets and Altars had been so treated by them; hence the *Disarrangement*. See Rule 321.

- 834
- and they digged down the Altars of thee, and I

 was left alone *in the acknowledgment of thee*, and
 they seek the life of me *on account thereof*,
4. but what saith it to him, *viz* the Divine answer,
 I reserved to myself *a people* seven thousand
 men, all, they bowed not a knee to Baal.²⁷⁵
5. Therefore thus also *that is by the reservation of*
God in the now time, a remnant of *Israel*,
 according to election by grace, has existence
among his chosen people.
6. Now if it is by grace *that God selected this rem-*
nant to be a part of his people, it is not then on
 account of works *that he did it*. Otherwise the
 grace *referred to*, not then grace is,⁸³⁵
- 836
7. Therefore what the *Israel referred to* covets *viz*,

to be God's chosen people, this it obtained not.
 But the election it obtained *it*. And the rest
 they were blinded *as to their loss of being*, and *as*
to the elections becoming, the chosen people of God.

835. Griesbach rejects what follows.

836. *The Israel*. Had the *Arrangement* been *Regular*, I conceive, in this connexion, *The Israel*, would mean, *The true Israel*; whereas the Sense has reference to the entire body of the Jews; hence the *Disarrangement*. See Rule 321.

8. *I say blinded.* As it has been written, he gave to them *on these points* [viz the God *did*] a spirit of slumber, *he gave to them not instruction, but* ⁸³⁷ *natural eyes* in respect of that they should not see *that as a nation they were rejected from being* *God's chosen people, and not revelations, but* ⁸³⁷ *natural ears* in respect of that they should not hear *the decree of their rejection,* until this day,
 9. even David he saith, he made, ⁸³⁸ the table of them *i e the blessings bestowed on them,* into a snare, and into a trap, and into a stumblingblock, and into a recompence unto them,
 10. be darkened, ⁸³⁸ the eyes of them *that reject God's* ⁸³⁷ *instructions* in respect of that they should not

837. *That they should not see &c.* See Rules 311 & 381. Had the Sense here been, that God had given them eyes that had not the power, under any circumstances, of seeing, this *Government* would not have been used. For what I consider to be the Sense conveyed, see the Paraphrase.

838. *Bow down &c.* In the two preceding Paragraphs, the Verb does not govern the words succeeding it, which shews that the Literal Sense is not intended to be conveyed. See Rule 322; this the Sense fully justifies, since it is not the actual *Table* or *Eyes* that are in either of the cases referred to, and here, for a like reason, the same *Form of Government* would, I conceive have been used, but for the word, *Always*, which is intended to be understood in a restricted Sense, and not in a Literal Sense; hence the *Irregular Arrangement* is here employed, instead of an *Irregular Government*, as by that means, not only; the expression, *The back of them*, may be understood in a Metaphorical Sense, but the word, *Always*, likewise, in a Restricted Sense. See Rule 321.

see *that as a nation they are rejected*, and bow
⁸³⁸
 down the back of them *always while they con-*

tinue to do so, with the burden of thy chastise-
ments.

11. Therefore I say not, they stumbled, in order that
 they should have perished *as a people of God*.
 It may not have been, but I say that through the
⁸³⁹
 fall of them, the deliverance *from alienation*

to God was opened to the Gentiles, to the end
⁸⁴⁰
 that they should have inspired emulation in

 them *the Jews*.

12. *I say in the Jews*. For if the fall of them, *was*
⁸⁴¹ ⁸⁴² ⁸⁴¹
productive of the riches of the world in relation

839. *The fall of them*. The Literal Sense of this *Form of expression*, if *Regularly Arranged*, implies, one act by which they all fell; the same as in Rom. 1-21. *The heart of them*; hence the *Disarrangement*. See Rule 321.

840. *To the end that they should have inspired &c.* The Sense here is not, that through the fall of the Jews, deliverance was opened to the Gentiles, *only*, to inspire the Jews with emulation, which is the the Literal Sense of this passage, this being only one of God's gracious promises in it; hence the occasion of the *Irregular Government* used. See Rule 380.

841. *The riches of the world*. The Literal Sense of, *The riches of the world*, is money and other like treasures; the Sense intended to be conveyed is, That which is the riches of the world in relation to the subject treated of; hence the omission of the Article before *Riches* and *World*. In like manner, *The riches of the Gentiles*.

842. *The riches &c.* Had the *Government* here been *Regular*, it would have implied, that what precedes these words, was the actual cause of what is expressed by these words, such being the Literal Sense of the passage; whereas God was the actual cause, who was

to the increase of God's chosen people, and the
diminishing of them, of ⁸⁴¹the riches of ⁸⁴²the Gentiles ⁸⁴¹
in relation to the same, more great reason is there
.....
to expect the fullness of them i e their restoration
to God's favor in this world shall increase the
number of God's chosen people.

13. *I say the fullness of them.* For I say *their dimi-*
⁸⁴³.....
nishing was riches to you the Gentiles. Inasmuch
..... ⁸⁴⁴
as, indeed, I an Apostle of Gentiles am, I magnify
⁸⁴⁵.....
the office of me,
.....

14. if by any means I shall inspire to emulation the
⁸⁴⁶.....
flesh of me, and shall save *from alienation to*
.....
⁸⁴⁷
God some, out of them *who are in that state.*

pleased to effect his gracious purpose, by means of what is here stated ;
hence the occasion of the *Peculiar Government* used. See Rule 322.

843. *For I speak.* The Literal Sense would imply, that what is
here stated, was addressed only to the Gentiles ; whereas I conceive
the Sense to be as in the Paraphrase ; hence the *Disarrangement*.
See Rule 321.

844. *I an Apostle of Gentiles am.* The Literal Sense would imply,
that he was exclusively what is stated ; the Sense intended is, that he
was principally such ; hence the *Disarrangement*. See Rule 321.

845. *I magnify my office.* The Literal Sense of this would imply,
that the Apostle's object was to effect what is stated ; whereas the
Sense intended to be conveyed is, that what is stated, he desired as a
means to effect an object, and not the object he desired to effect ;
hence the *Disarrangement*. See Rule 321.

846. *The flesh of me.* The Literal Sense of this would imply, that
the Apostle had reference exclusively to his own relations ; whereas
his reference is to the entire Jewish Nation ; hence the *Disarrange-*
ment. See Rule 321.

847. A Stop should precede the Pronoun rendered, *out of*, otherwise

15. *I say out of them.* For if the ⁸⁴⁸*effect of the casting away of them the Jews, was the reconciliation of the world i e was a means for the admission of every man in this world to be of God's chosen people, what can the receiving of them again effect, but an increase in the resurrection to eternal life, from the dead.*
16. *I say what.* For if the first fruit ⁸⁴⁹*holy is, so also the lump i e For if the commencement of a system has God's sanction, so also has the entire system, and if the root ⁸⁴⁹holy is, so also the branches i e and if a system has God's sanction, so also have all those that conform to it.*
17. And if some of the branches of *an olive tree* were broken off. And thou ⁷[*a wild olive tree being* ⁷*]* wast grafted in amongst them *the branches of the*

the Literal Sense afforded would imply, That not any of the Jews had been saved ; hence my Paraphrase. See Rule 322.

848. *The reconciliation of the world.* The Article is omitted before, *reconciliation* and *world*, and the *Government* is *Peculiar*, because the effect stated was not actually produced, the whole world were not reconciled ; The Sense intended to be conveyed is, The fall of the Jews led to a means for the reconciliation of the whole world ; hence the *Disarrangement*. See Rule 322 & 343.

849. The Sense conveyed by this verse is not to be understood without limitation, hence the occasion of the *Peculiar Government*. See Rule 322.

olive tree, and a partaker of the root and of the fatness of the olive tree thou thyself art.

18. Treat not arrogantly the branches *that are broken off*. And if thou dost treat arrogantly *those*⁸⁵⁰ *branches*, thou bearest not the root *i e* *thou dost* *not support the system*, yet the root bearest thee *i e* *although the system supports thee*.

19. Then thou wilt say, the branches were broken off, in order that I should be grafted in.

20. Well, they were broken off through the unbelief⁸⁵¹ *of what they heard from God c 10 v 17*. And thou hast stood ⁸⁵¹ *in their place* through the belief *of what they disbelieve*. Be not high minded *on account of thy exaltation*, but be intimidated.

21. *I say be intimidated*. For if the God of the

850. *Thou bearest not*. Had the *Arrangement* been *Regular*, the Sense conveyed would have been to this effect, *Thou art not the support of the root*; hence the *Disarrangement*. See Rule 321.

851. *The unbelief—The belief*. Had the *Arrangement* been *Regular*, the Sense conveyed would have been, such being the Literal Sense, —*They were broken off by God in the unbelief, and thou has stood in their place by God's appointment in the belief*; whereas the Sense intended to be conveyed is, that unbelief and belief was the Cause of the effect stated, and is not intended as descriptive of the state of the parties; hence the Sentence fully expressed would be, *They were broken off by God on account of their unbelief, and thou hast stood in their place by God's appointment on account of thy belief*; hence the *Disarrangement*. See Rule 321. The article is expressed before each of the words in order to restrict the Sense to a particular fact. See Rule 341.

according to nature branches spared not himself
because of their unbelief, neither canst thou expect
⁸⁵²
 he would have spared himself concerning thee

hadst thou not believed.

22. Therefore behold ⁸⁵³ *the* goodness and severity of
 God. Verily towards them that fell, severity. But
 towards thee, goodness, if thou should have per-
 severed in *deserving* the goodness *referred to*.
 Otherwise also thou shall be cut off.

23. And also they, unless they should have persevered
 in the unbelief *referred to*, they shall be grafted
 in. For able *in relation to the perfection of his*
Attributes, the God is *i e ever has been* anew to
 have grafted them in.

24. *I say able.* For if thou, concerning that ²⁷³ that is

852. Griesbach marks *μηπως* as doubtful, and as I do not see how the Sense of the passage can admit of the insertion of it, I have omitted it. I conceive the *Irregular Arrangement* is here employed, to shew that the Literal Sense is not the Sense intended to be conveyed, which would be to this effect, *For if God spared not the Jews, neither will he spare you*; whereas the Sense intended to be conveyed, is to be understood with limitation thus, *For if God spared not the Jews on a particular account, it cannot be expected he will, in relation to the same account, spare you*; hence the *Disarrangement*. See Rule 321.

853. *Goodness of God.* Had the Article been expressed, it would have implied, that what had been stated, proved to us the entire Goodness of God's Character; whereas the Sense intended to be conveyed is, that we are required to contemplate the favor God has shewn to us in this particular; hence the omission of the Article, See Rule 341.

according to nature, wert cut off a wild olive tree, and contrary to nature, thou wert grafted
⁶³⁸
 into a good olive tree, more great *reason is there*

²⁷³
to expect that these that are according to nature, shall be grafted into the *i e* their own olive tree.

25. For I would not ye not to know brethren the mystery, *viz*, this *I am about to relate*, in order
⁸⁵⁴
 that ye are not against yourselves, wise, that the act of *God's* hardening *himself i e withholding his favor in this world*, from part of *his people*,
⁸⁵⁵ ²⁷⁵ ⁸⁵⁶
 has come to Israel *as a nation*, until what, *observe*,

for this is the mystery, until the fulness *i e the*

complete admission to be God's people of the

⁸⁵⁷
 Gentiles *as nations* should have come in,

854. *Wise*. See Rule 322. This is spoken Ironically, the reference being not to true wisdom, but to a pretence of it. Had real Wisdom been referred to, the word, *Wise*, would have been Governed in its Case, and then no Stop would have preceded it.

855. *Has come to Israel*. See Rule 322. The Literal Sense of this would be, that God's rejection of a part of the Jews, had come to all that were of Israel; whereas the Sense intended to be conveyed is, That the part of the Jews that God rejected, were all who at that time acknowledged Israel as their peculiar Nation; hence the *Disarrangement*.

856. *What*. I consider the word, *What*, is introduced to point out the particular fact that the Apostle here terms, *The mystery*. How is the Received Rendering justified.

857. *The fulness of the Gentiles*. See Rule 321. These words should have been *Arranged* after the Verb, in which case, the Literal Sense would have had reference to the great acceptance of the Indi-

26. and then *as regards* all Israel *as a nation*, it shall be saved *from alienation to God in this world*.

As it has been written, he shall come out of Sion, he that delivers *shall*, and he shall turn away ungodliness *i e their rejection by God as his people*,⁸⁵⁸ from Jacob,

27. and this is to them, the with me covenant *which I promised*, when I should have taken away *the state in which they are on account of* the sins of them.

28. *I say when*. For verily with respect to the Gospel, enemies they are⁸⁵⁹ on account of you. But with respect to the election, beloved they⁸⁵⁹ are on account of the fathers.

viduals composing the Gentile Nations, of what God proposed to them ; whereas the Sense intended has reference to the great acceptance by these Nations, as Nations, of it ; hence the *Disarrangement* and Paraphrase.

858. *From Jacob*. See Rule 322. Had no Stop preceded these words, the Sense conveyed would have been to this effect, *He shall prevent Jacob from practising ungodliness*, such being the Literal Sense ; whereas the Sense intended to be conveyed is to this effect, *And he shall turn away from Jacob ungodliness i e their rejection by God as his people* ; hence the introduction of the Stop here.

859. *Enemies.—Beloved*. See Rule 322. Had the Sense here been, that the Jews were *Enemies* or *Beloved* by God, that is, that he regarded them without restriction as such, the *Government* employed would not have been used. But the Sense intended to be conveyed is, *That as respects the Gospel Dispensation*, God treated the Jews, to a certain extent, as he would treat enemies, in consequence of their rejection of it ; but as respects the election, He treated them, to a certain extent, as he would treat those that are beloved, he did not destroy them as a nation, or deprive them of the opportunity of returning to his favor, whenever they chose to do so ; hence the *Government* here used.

29. *I say beloved.* For not regretted by God ⁸⁶⁰ *are* the gifts and the calling of the God *as opposed* to any of His designs, hence the deliverance by the Gospel, and his election of the Jews to be his people, *are not incompatible.*
30. *I say not regretted as opposed to His designs.* For as ye once believed not in the God *and on this account* were excluded from being of his chosen people in this world. And now partake of the blessings for ye were pitied by God through the unbelief of these *the Jews*,
.....
31. so also these now *are rejected because they* believed not in the your pity *i e in the pity extended*

860. *Not regretted &c.* Had this Sentence been fully expressed, the Sense conveyed, in connexion with the Context, would have been, that God never changed with reference to the bestowing of His gifts and blessings, whom he once blessed, he ever continued to bless; whereas the Sense here intended is, that God had not shewed any favor, or promised any blessings, that he afterwards regretted or repented having made or done; His mind undergoes no change; hence the *Govern-ment* employed.

861. *Through the unbelief of these.* See Rule 321. Had the *Arrangement* here been *Regular*, it would have implied, that the entire cause of the Gentiles being pitied, was the unbelief of the Jews, God's love and compassion having nothing to do with it; hence the *Dis-arrangement*. The pity here referred to, does not I conceive relate to the forgiveness of sin, but to having, in this world, a correct knowledge and understanding of God; in fact, to be, in this world, *His Church and People*. I conceive the Pronoun, *These*, is used instead of the more common one, *Them*, because the latter would imply the entire body; whereas, *These*, should be understood, *Through the unbelief of these of the election v 28 that do not believe.*

to you, in order that also they should have been pitied & e should partake of the blessing through pity.

32. *I say in order. For the God drove into difficulty, as regards any nation being in itself his chosen*⁸⁶²
people, the whole of the nations that exist, on
account of unbelief, in order that he should have
*pitied by admission to the blessing*⁸⁶³
*the whole of*⁸⁶²
them.

33. *O depth of riches, and of wisdom, and of know-*
*ledge of God*⁸⁶⁴
displayed in this arrangement, how
*indiscoverable by investigation*⁸⁶⁵
*the judgments of*⁸⁶⁵
him, and not to be traced out the ways of him.

862. *The whole.* The word translated, *The whole or every*, cannot refer to man individually, inasmuch as what is treated of in the preceding verses, is not man individually, but Nations, Bodies, or Dispensations under which men are arrayed.

863. *In order that &c.* Had this been *Regularly Arranged*, the Sense conveyed would have implied, that the object of all Nations &c. being driven into difficulty, was for God to pity, such being the Literal Sense; whereas the Sense intended is, that God might be able to extend His pity to them; hence the *Disarrangement*. See Rule 321.

864. *Displayed by God.* Had this Sentence been an expression of admiration of the entire Bounty, Wisdom, and Knowledge of God, the Article must have been expressed before each of the words; the omission of it shews that it is to be confined to what has been treated of in the preceding verses, viz the Bounty, Wisdom, and Knowledge displayed in the means God has devised for the admission of all men into the enjoyment of God's favor in this world. See Rule 343.

865. *The judgments &c. — The ways &c.* Observe the Article is here expressed, and the Limitation specified in the last note is required.

34. For who knew ⁸⁶⁶ *the* mind of ⁸⁶⁶ *the* Lord *in this affair*,
 and who a counsellor of him made himself
in it,
35. or who gave first to him *in it*, and it shall be
 given back to him,
36. that of him, and by means of him, and to him
 should be ascribed, the all things ⁸⁶⁷ in it *the Gospel*
Dispensation, even the glory unto the ever,
 amen,

866. *Mind of Lord.* Had the Article been expressed before the word, *Mind*, the Sense conveyed would have had reference to the entire in God, of what in man, is effected by the mind; whereas I conceive what is intended to be referred to, is restricted to the particular subject specified in the context, which may be thus expressed; *The design of God in the matter referred to*; hence the Article is omitted before the word *Mind*, See Rule 343. For the omission of the Article before the word *Lord*. See my Tract on *Kypios*.

867. *In it, the glory &c.* According to the Rules, the words *In it*, are governed by the words that precedes them, as the *Regular Arrangement* always supersedes the *Irregular*, the Sense admitting of it. See Rule 34. The Paraphrase is also justified by the imperfect manner in which the Sentence, *The all things*, is expressed, which according to Rule 322, shews that some other than the Literal Sense is intended viz, as I conceive, that it is restricted to the subject being treated of by the Apostle, *The Gospel Dispensation*; but had the Received Rendering afforded the Sense intended, no limitation would have been expressed, for in that Sense, all things without limitation are to be ascribed to God; consequently, the Sentence should have been fully expressed. The Received Rendering, *To whom &c*, cannot be admitted, the Relative is not expressed.

CHAPTER 12.

1. Therefore I beseech you brethren *Christians*, on account of the mercies of the God *vouchsafed to*⁸⁶⁸ *you, to feel and shew that you* have offered the bodies of you a sacrifice living, holy, acceptable to the God, the reasonable service of you,
2. for *in Christianity* ye are not conformed to the world this, therefore he transformed *to it* in the renewing of the mind of you, to the end that ye⁸⁶⁹ may discover by examination, what the will of⁸⁷⁰ the God, the good, the acceptable, the perfect⁸⁷¹ will is *in relation to the Christian Dispensation.*

868. *To have offered.* The Verb here is not in the Present Tense and therefore cannot be rendered as in the Received Text, *That ye present.* I do not regard this verse as a mere solicitation of the Apostle to those he addresses, *to present themselves to God*; but I regard it as a solicitation to them to continue a line of conduct they had previously commenced; hence the Present Tense is not used; and hence the Paraphrase.

869. *Ye are not conformed.* The Received Text, *Be not conformed*, cannot be justified.

870. *To the end that.* See Rule 380. Had this been the only reason for their doing what is here recommended, this *Form of Government* would not have been used; hence the *Peculiar Government* here.

871. *What the will &c is.* See Rule 322. Had what was here referred to, been the entire will of God, the present *Form of Expression* would not have been used, which marks a limitation; hence the Paraphrase.

3. *I say the renewing of your mind.* For I say, by means of the grace that has been given to me, to every man that is among you, not to think more highly of *himself* than what it is fit *for him* to think, but to think, in order that he should have⁸⁷⁰

 a sound mind to every man *i e in order that his*⁸⁷²

opinion should be by others judged right, that the God He divided⁸⁷³ *the* measure of faith *among many*.
4. *I say among many.* For as in one body, members⁸⁷⁴ many we have. And the members all have not

 the same office.

872. *To every man.* According to my Rules it is clear, that these words must belong to this Sentence, and cannot belong to the Sentence in which they are placed in the Received Text.

873. *Measure of faith.* The Article is here omitted before the word *faith*, because if expressed it would imply, that a *specific Measure or Quantity of faith* was referred to; whereas it is not to the division of faith, that the Apostle here has reference, but to the division of the *Powers which God is pleased to bestow as the result of faith*; hence the omission of the Article.

874. *Have not the same office.* See Rule 321. Had the *Arrangement* been *Regular*, the Sense conveyed would not have been true, as the office of all the members is the same, it being to minister to the Body; whereas I conceive the Sense intended to be conveyed, is to be restricted to man's not making use of the same member for effecting every object; hence the *Disarrangement*.

I would not here, or in other cases, be understood, when I state that restriction is intended to be expressed, that what is stated, is not true in relation to any other circumstance or occasion &c, such is not my meaning, but my meaning is this; That as far as the passage in which the restriction is expressed instructs us, we have no command beyond the particular specified; the passage is intended to teach us, only, what, in one particular case, is requisite, without reference of any kind

5. So the many, in a body, we are in Christ *i e in Christianity*. And which after the manner of one ⁸⁷⁵ *body*, members of each other *we should feel ourselves to be*.
6. Also ⁸⁷⁶ *to those of us* having free gifts, as to the grace that was given to us, diverse *even as respects the same gift*, whether prophecy, diverse as to the ⁸⁷⁷ proportion of the faith *required in delivering it*,
7. or a ministry, *diverse in the ministry i e in the thing ministered*, or he that teacheth, *diverse in the doctrine i e in what is taught*,
8. or he that exhorteth, *diverse in the exhortation*, he that imparts, *diverse in simplicity in doing it*, he that ruleth, *diverse in diligence in discharging*

to what is so, in all similar cases. The writer admits he is aware of circumstances that precludes what he is commanding, from being necessary, right, or true, as a general and unlimited injunction or assertion, in relation to all cases.

875. *Members of each other*. See Rule 322. The *Disarrangement* here is intended to shew, that what is stated, is to be understood thus ; each has some duty to discharge in relation to the body ; whereas had the *Arrangement* been *Regular*, the Sense conveyed would have been, that each had to act for the other, such being the Literal Sense ; hence the *Disarrangement* &c.

876. *Also*. What follows is advanced by the Apostle to shew, that we not only differ from each other in the offices we hold, but also as to the extent in which we discharge the duty of the same office.

877. *The faith*. To express the Sense of the Received Text, the Article should not have been expressed ; the use of it appears to me to restrict the faith referred to, to the object specified in the context, viz, to prophesying ; hence the Paraphrase.

his duty, he that sheweth mercy, diverse in cheerfulness in doing it,

9. *diverse also as to the love void of i e that is free from hypocrisy, as to abhorring the wicked, as to being fastened together by the good that exists*

10. ⁸⁷⁸in the brotherly love for each other *that Christi-*
*anity enjoins, as to warmth in affection to the*⁸⁷⁹
*honor of others, as to preparing the way for*⁸⁸⁰
others to obtain honor,
... ..

11. *as to being* ⁸⁸¹*not slothful in the eagerness to effect*
it, as to being eager in the spirit i e in mental
.....⁸⁸¹.....

878. I should very much like to see an explanation of the *Govern-*
ment of the Greek in this verse, in accordance to the Received Trans-
lation of it.

879. *The honor.* If it was the admiration or love of honor, to which the Apostle here has reference, it does not require the expression of the Article, which being expressed, therefore restricts the Sense of the passage, to honor of a particular description, and this the Sense of the passage points out to be, *Honor for others.*

880. *In preparing the way.* The Literal Sense conveyed, is restricted to a diversity in the active steps taken to promote the end referred to; whereas the Sense intended, has no reference to a difference in the course pursued, whether it be an Active, or Passive, a Positive, or Negative one, but relates to a difference in the zeal of execution; hence the *Disarrangement.* See Rule 321.

881. Had the *Arrangement* in the 11th 12th & 13th verses been *Regular*, it would have implied, that what is contained in them, was a continuation of the subject treated of in the verses preceding, and consequently, that the Qualities specified were treated of without any limitation in respect of application, such being the Literal Sense; whereas their application is to be limited to the particular specified in the last Clause of the 10th verse, viz, *The honor of others*; hence the *Disarrangement*, and the expression of the Article in each Clause before the Noun. See Rules 321 & 341. Except to effect this

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*inclination to effect it, as to being servants to the
Lord in relation to it,*
.....

881

12. *as to rejoicing in the hope of effecting it, as to*
.....

881

holding out under the anguish of not effecting it,
.....

881

as to persisting in the prayer for it,
.....

881

13. *as to participating in the privation of the saints*
.....

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*that have it not, as to pursuing the love in this
matter to strangers,*
.....

14. *brethren bless them that impel you, bless, and
not curse them,*

15. *that impel you to rejoice with those rejoicing on
account of honor received or conferred, and to
weep with those weeping on account of honor
lost or withheld,*

16. *the it i e the thing that God appoints in this mat-
ter, for each other, desiring. Not the high i e the*

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object, why is the *Arrangement Irregular?* and why is the Article expressed in these verses, when in verses 9 & 10 we find such is not the case in respect of either particular. *The love void of hypocrisy.* See Note 921.

882. *Stop.* The reason why the two Stops preceding the words, *Not desiring &c,* and, *Be not wise &c,* are *Major Stops,* is to shew, that each of the Sentences to which these words belong, are not to be regarded as mere proofs or explanations of the clauses that precede them, but as distinct and separate conjunctions and commands. Thus the Sense of, *Not desiring the high,* v 16, is not to be under-

rejoicing desiring for them, but desiring their
 being brought back ⁸⁸⁴ i e made humble ⁸⁸³ by the low

⁸⁸² i e the weeping. ⁸⁵⁴ Be not, wise against yourselves
 i e under the pretence of wisdom sake not that

stood as not being among the things that God appoints, which would have been the case, had a *Minor Stop* been expressed; but each Sentence is to be understood as a separate injunction. 1st, *To desire what God appoints*. 2nd, *Not to desire the high &c*; hence the *Major Stop* here. Again the injunction, *Be not wise &c* v 16, is confined to the clause that immediately precedes it, which it would have been, had a *Minor Stop* been expressed; but has reference to the two clauses that precedes that clause; hence the *Major Stop* here. Again. The Sense is not that the obstacle to, *Living in peace with all men*, is, *avenging ourselves* v 18, which would have been the Sense conveyed, had a *Minor Stop* been expressed; but the Sense intended to be conveyed, relates to two separate injunctions, 1st, *To live in peace with all men*. 2nd, *Not to avenge ourselves*; hence the *Major Stop* here. Again, v 21, is not to be understood, *Be not overcome by the evil you may bring on your neighbours by the course I command you to pursue*, which would be the Sense, had a *Minor Stop* been expressed; hence the *Major Stop* here. Again. The Sentences commenced v 19 *Because &c*, v 20 *Therefore &c*, and *For &c*, do not relate exclusively to what is contained in the Sentence that immediately precedes each, which they would have done, had a *Minor Stop* been expressed, but to those also, and other Sentences, that precede the Sentences that immediately precede those Words; hence the *Major Stops* here. Let this be particularly observed in relation to all these *Major Stops*, that not one of them is so used, as to express that what succeeds them, relates to a new position of the subject, in fact, is the commencement of a new argument; the Sense of what succeeds them, in all cases, is directly dependant on, or connected with, what precedes and succeeds them. See Note 921.

883. *The high—The low*. The Article is used to restrict the Sense of these words, to a particular description of *High* and *Low* things, which particular description, the context appears to me to shew to be, that expressed in the Paraphrase.

884. *Being brought back*. The Literal Sense of this would imply, an exact retracing of a course of evil pursued; whereas the Sense intended is, That humility may be obtained; hence the *Disarrangement*. See Rule 321.

course in this matter that will subject you to God's condemnation,

17. recompensing to no man ⁸⁸⁵ *in this matter* evil for

any evil *he may have done you*, attending ourselves

 to good *i e* *what is right in this matter*, in the
 face of all men *i e* *though all men oppose your*
doing so,

18. if possible, that that is by you ⁸⁸⁶ *to be aimed at in*

this matter is, with all men, living in peace. ⁸⁸²

19. Not ⁸⁸⁵ *avenging yourselves in this matter*, dearly

 beloved, but give place to the wrath *your con-*

duct may excite. Because it has been written,
⁸⁸⁷ *revenge with me*, I will remunerate, ⁸⁸⁸ *the Lord*

⁸⁸² *saith*.

885. *Recompensing &c.* Had the *Arrangement* been *Regular*, the Sense conveyed would have been, *That we might not have punished even for the correction of evil*, such being the Literal Sense; whereas the Sense intended is, *That we may not afflict any, solely, because they have afflicted us*; hence the *Disarrangement*. See Rule 321.

886. *To be aimed at.* Not primarily, this would be in accordance to the Literal Sense, but secondarily, as being subject to God's command; hence the *Peculiar Government* employed. See Rule 322.

887. *Revenge with me.* Had the *Arrangement* been *Regular*, it would have implied, that Almighty God possessed the passion of revenge, such being the Literal Sense; whereas the Sense intended to be conveyed is to this effect, *The punishment that can be justified only by revenge belongs to me*; hence the *Disarrangement*. See Rule 321.

888. *The Lord.* The Article is here omitted, because God and not Christ is referred to. See my Tract on *Kyrios*.

20. Therefore if the enemy of thee ⁸⁸⁹ *in this matter*
 hunger, feed him, if he should thirst, give drink
 unto him. ⁸⁸⁹ For this doing, thou shalt heap ⁸⁹⁰ coals

 of fire on the head of him ⁸⁸⁹ *that may soften*

and purify his mind towards thee.
21. Be not overcome by the ⁸⁹¹ evil *done to you in this*
⁸⁹¹ *matter*, but overcome by the good ⁸⁹¹ you do, the
 evil *that is done to you,*

889. *In this matter.* This verse being a conclusion drawn from what precedes it, cannot be understood in a more extended Sense, than the premises from which it is drawn admits of; hence the restriction in the Paraphrase. See Note 921.

890. *Thou shalt heap.* The occasion of the *Disarrangement* is to shew, that the Literal Sense is not true, it is not certain that such conduct will melt an enemy's heart, which is the Literal Sense; it is only most likely to do so; hence the *Disarrangement*. See Rule 321.

891. *The good—The evil.* The Article is here used to restrict the *good* and *evil* referred to, to some particular description of *Good* and *Evil*, as had unlimited *Good* and *Evil* been referred to, it was unnecessary to have used the Article. Whatever description of *Good* and *Evil* is referred to in the context, is the *Good* and *Evil* that is intended to be here defined, hence the Paraphrase.

CHAPTER 13.

1. be subject to all powers standing over in this

 matter. For power is not ⁸⁹² *i e does not exist*, if
 not ⁸⁹³ *given* by God. And those that are ⁸⁹⁴ *i e that*
 now exist, by God, having been decreed ⁸⁹⁵ *i e that*
 have been decreed to continue, they are *i e they*
⁸⁹⁶ exist.

892. Griesbach proposes *Πασαι* instead of *Πασα Ψυχῇ*, which as it appears to me to be the most suitable to this place, I have adopted it. I conceive the word, *Power*, and not *Ruler* is used to shew, that the proper use, and not the abuse of the talent is referred to; that is to say, God's intention in instituting the office, and not the manner in which man administers it. This I think more clearly appears in the clause that follows, in which the Apostle assigns the reason, why we should so act, viz *For power is not*, or as though he had said, *That cannot be called power which God does not give*, that is to say, sanction. I consider the cause of the *Disarrangement* is to shew, that the injunction to yield obedience, is not to be understood as unlimited, but thus, *Be subject to all powers rightly exercised in this matter*; hence the *Disarrangement*. See Rule 321 & Note 921.

893. *Stop*. Had the *Stop* here been a *Minor Stop*, it would have implied, that the clause, *That power does not exist unless bestowed by God*, was not produced as an unlimited Axiom, but was confined to the matter specified in what precedes the *Stop*; whereas the whole strength of the argument, consists, in the unlimited applicability of the Axiom; hence the *Major Stop* here. See Rule 322.

894. *Stop*. Had a *Minor Stop* been here expressed, the Sense conveyed would have been, *And those powers that are given by God*; whereas the Sense intended to be conveyed, is as in the Paraphrase.

895. Griesbach rejects *ἐξουσίαι*.

896. *Stop*. Why these *Stops* are *Major Stops*, See end of Note 882 on v 19 *Because &c &c*.

2. Therefore he that opposeth the power, he has op-
 posed ⁸⁹⁷ *i e not yielded obedience to* ⁸⁹⁸ the ordinance
 of the God. ⁸⁹⁶ And those that have opposed them-
 selves, ⁸⁹⁷ condemnation they shall receive. ⁸⁹⁶
3. For the rulers ⁸⁹⁹ *referred to i e the persons exercising*
this power, ⁹⁰⁰ they are not, ⁹⁰¹ a terror of the good
 works ⁹⁰¹ of endurance of wrong, but of the evil
 works ⁹⁰² prompted by revenge. Now thou dost

897. *He has opposed &c.* Had this been *Regularly Arranged*, the Sense conveyed would have been, *that man had done something that God had actually determined man should not do*; a thing impossible; hence the *Disarrangement* and the Paraphrase; and hence also, *And those also that have opposed themselves*, to shew that the Sense is not, *And those that have opposed the ordinance*, but, *Those that would if able oppose it.* See Rule 321.

898. *The ordinance &c.* Not an actual ordinance, but that which man should regard as an ordinance; hence the *Disarrangement*. See Rule 321.

899. *The Rulers.* Why according to the Sense of the Received Text is the Article expressed? I conceive the Article is used to express limitation, viz. *The rulers referred to*, that is, those exercising the power here referred to. Had what is here referred to been Temporal Governors, the Article could not have been used, as the Sense without the Article would have referred to them. See Rule 341.

900. The Stop that is placed before the word, *Terror*, is introduced to shew, that the Literal Sense conveyed is not Literally true. See Rule 322. The Literal Sense would be, that no one to whom God had given these powers, did anything to discourage any of the good works referred to; whereas the Sense intended is, that with respect to what such powers led those receiving them to do, there was nothing that would discourage the good works referred to; hence the *Peculiar Government* here.

901. *The good—The evil.* The Article is here used to mark limitation, which I conceive the context points out to be as expressed in the Paraphrase. See Rule 341.

902. *Stop.* Had a *Minor Stop* been here expressed, it would have implied, as the subject has relation to the same particulars, that what

wish not to be in fear of the power, do the good⁹⁰³
⁹⁰¹
works of endurance of wrong, and thou shalt have
⁹⁰⁴
 praise, from it *i e* from those exercising the power
⁸⁹⁶
rightly.

4. *I say it*. For a minister of God it is to thee, with⁹⁰⁵

 respect to *encouraging* the good works of *endu-*
rance of wrong, by *punishing men for avenging*
⁸⁹⁶
themselves. But if the evil *prompted by revenge*
⁸⁹⁶
 thou shouldest do, be afraid. For not in vain
⁹⁰⁶
 it beareth the sword *i e* it awards punishment.⁸⁹⁶

succeeds the Stop, was a continuation of the reason assigned in the preceding verse, why those opposing, shall receive condemnation; hence the *Major Stop* here, which from the Sense of what follows it, being so dependant on what precedes it, precludes what precedes it from being regarded as the commencement of a new argument. The Sense does not require the expression of the word translated, *Now*, its only use is to mark the *Major Stop*. See Rule 322.

903. *Do the good works*. The Literal Sense of this, if *Regularly Arranged*, would imply, an *active doing* of something; whereas the good referred to, is *passive endurance*; hence the *Disarrangement* here.

904. *From it*. The Gender, as also the Sense, shews that the Pronoun, *It*, has reference here to the word, *Power*. The Stop introduced before the words, *From it*, is to shew, that the Sense conveyed is not Literally true. See Rule 322. It is not the power from which persons performing the good works will receive praise, or from all who exercise it, but from those exercising the power rightly, hence as regards alone the power, they will receive praise; and hence the Stop.

905. *For a minister of God*. See Rule 321. *The power* is not Literally a *Minister of God*, but it is, *As a minister of God*; hence the *Disarrangement*. I conceive the power referred to, is a minister of God, by encouraging us to pursue a course of forbearance towards our enemies, and by preventing their passing certain bounds in the injury they may do towards us.

906. *It beareth the sword*. I conceive the Literal Sense of this would be confined to Capital Punishment; whereas I conceive the

905

For a minister of God it is [a revenger it is with

 respect to wrath *i e punishment*] to him that doeth

 the evil *revenge prompts, and the ruler forbids to*

 be done.

5. Wherefore *being as a minister of God* a necessity
it is to be subject to the power, not only on
 account of the wrath *i e the punishment it can*
inflict, but also on account of the conscience

teaching us that such is required by God.
6. For on account of this also *i e For the same reason*

 also, ye are required to pay tribute. For minis-

 ters of God they are with respect to it this
tribute, persisting in the payment of it *i e For*
they act acceptably to God in enforcing the pay-

ment of this tribute.

Sense intended to be conveyed, is an infliction of Punishment of any kind; hence the *Disarrangement*. See Rule 321.

997. *That doeth the evil.* The Literal Sense would imply, that in every case, revenge was subject to Punishment from the Ruler; the Sense intended, restricts it to such cases as those to which the context applies viz, to the commission of such acts as would make man fear punishment from the Ruler, hence, such as the Ruler forbids to be done; hence the *Disarrangement* and the Paraphrase. See Rule 321.

908. *Ye pay.* The Literal Sense, if *Regularly Arranged*, would be, that the reason stated, was the reason why the parties addressed paid tribute; whereas the Sense intended to be conveyed is, that the reason stated, is the reason why they are required to pay tribute; hence the *Disarrangement*. See Rule 321.

7. Therefore render to all the dues *belonging to the office they hold*, render to him *appointed to receive the tribute*, the tribute *he is appointed to receive*, render to him appointed to receive the custom, the custom *he is appointed to receive*, render to him *appointed to receive the fear of the power he exercises*, the fear *he is appointed to receive*, render to him *appointed to receive the honor belonging to any office*, the honor *he is appointed to receive*,

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8. owe no man anything *in such respects* but the dis-
⁹¹⁰
charge of the duty to love one another. For he

909. *Owe no man anything.* Had the *Arrangement* here been *Regular*, it would have made it sinful to have been in debt of any kind, but the *Irregular Arrangement*, See Rule 321 restricts the application to what is referred to in the context, and hence to what is contained in the Paraphrase; hence the *Disarrangement*. See Note 921.

910. *Stop.* Had a *Minor Stop* been here expressed, the Sense conveyed would have been, *But to love one another, because he that loveth the other &c*; whereas the Sense intended to be conveyed is, *I command you to owe no man anything but love, Because he that loveth &c*; hence the *Major Stop* here. See Rule 322 and end of Note 882. Had the Stop at the end of this verse been a *Minor Stop*, it would have implied, that what succeeded it, expressed a reason why, *He that loveth his neighbour, hath fulfilled the Law*; whereas what succeeds it is intended to convey a Sense to this effect, *For the requirements of the Law are as follows, "Thou shalt not commit adultery &c"*; hence the *Major Stop* here. See Rule 322.

Had the Stop in the 11th verse preceding the words, *For now more easily*, been a *Minor Stop*, it would have implied, that what succeeded the Stop, expressed a reason why men *ought to have been awakened*; whereas the Sense intended to be conveyed is, to express the reason *why the time is fit*; hence the *Major Stop* here. See Rule 322.

that loveth the other, he hath fulfilled ⁹¹¹ *the require-*

⁹¹⁰ *ments of the law in relation to others.*

9. For the *command* thou shalt not commit an adul-
 tery, thou shalt not kill, thou shalt not steal,
 thou shalt not covet, and if any other command-
 ment ⁹¹³ *on this subject* is in this the record *referred*
to, it is summed up in the *following*, thou shalt
 love the neighbour of thee as thyself,
10. the love to the neighbour, ⁹¹⁴ evil it worketh not.
 Therefore a fulfilling of ⁹¹¹ *the requirements* of *the*
law on this subject, the love *referred to* may be
regarded,

911. *He hath fulfilled &c.* The *Regular Arrangement* would have implied, that if at any time we loved our neighbour, we had fulfilled all that the law requires of us, such being the Literal Sense; whereas the Sense intended is, that in loving our neighbour, we fulfilled all that the law requires of us; hence the *Disarrangement*; See Rule 321. The omission of the Article shews, that not the entire Law is referred to; hence I conceive the Sense conveyed to be restricted, to what I have expressed in the Paraphrase, viz, to fulfilling the requirements of the law that relate to our duty to our neighbour. See Rule 343.

912. Griesbach rejects what is Translated "*Thou shalt not bear false witness.*"

913. Had the Sense here intended to be conveyed, been, that the Apostle was uncertain whether there was any other command, than those specified, the *Elliptical Form* would not I conceive have been used. See Rule 322.

914. Had a *Minor Stop* been expressed, it would have implied, that the necessary consequence of anything not working evil, is, that it fulfils the law, but such is not the case; hence the *Major Stop* here. See Rule 322.

11. yet this *fulfilling of the law may not be reckoned to obtain justification*, knowing the time fixed, as fit we ought even now out of sleep *i e* out of dependance on the fulfilment of the law for justification to have been awakened.⁹¹⁰ Because now *i e* in Christianity more easily obtained the deliverance⁹¹⁵ of us from alienation to God, than when we believed such fulfilment necessary to obtain it,
12. the night far spent *i e* the ignorance in this particular almost worn out.⁹¹⁶ Even the day *i e* the knowledge of the truth⁹¹⁶ has drawn near.⁸⁹⁶ There-

915. *The deliverance of us.* Not without limitation, *more easily obtained.* Not more easy in diligence in man to obtain, but more easy in the terms God has proposed to man, for obtaining assurance of his having obtained it; hence the *Disarrangement*. See Rule 321.

916. *The night far spent, the day has drawn near.* The occasion of the *Disarrangement*, here, is I conceive to shew, that the Literal Sense is not true. The Literal Sense appears to me to require, the general extinction among mankind of the error referred to, and the reception by them of the truth on that subject, neither of these were then accomplished, the seed only was sown, erroneous opinions were on the decline, among *The chosen of God*, and the reception of the truth, was commenced among them; hence the *Disarrangement*. See Rule 321.

917. *Even the day.* The true Sense of this place is not, *The night is far spent, and the day has drawn near*, which would have been the Sense, had a *Minor Stop* been here expressed; but each is to be regarded as a separate proposition. Thus *What do we behold? we behold the night far spent; and we behold, The day has drawn near*; hence the *Major Stop* here; and hence the difference in the Tenses of the Verbs, which is unnecessary, according to the Received Translation, but not so, according to my view of the subject.

fore *as Christians* we should ourselves have set aside *in relation to our obtaining justification* thereby the works of the darkness referred to *i e* the works which the ignorance on this subject requires for the obtaining of justification, and we should have put on ourselves the armour of the light referred to *i e* the assurance which the knowledge of truth obtains,

13, as *is generally* in relation to the day time, with becoming conduct, we should have walked about. Not in rioting and drunkenness. Not in Chambering and wantonness. Not in strife and envying,

14. but put on yourselves the Lord Jesus Christ *i e* follow the example of the Lord Jesus Christ,

918. *The darkness—The light.* The Article in each case is used to Define, *the darkness* and *the light* referred to. Had the Sense intended to be conveyed, been that expressed in the Received Translation, the Article would not have been expressed. See Rule 341.

919. *The day.* Had the Article here been expressed, it would have implied, that the reference was the same as that which is referred to in the preceding verse, such being the Literal Sense here; whereas the Sense intended to be conveyed, has reference to what is expressed in the Paraphrase; hence the omission of the Article here.

920. Had the Stop here been a *Minor Stop*, it would have implied, that what succeeded it, were things proper to *the day*, such being the Literal Sense; but such is not the case; hence the *Major Stop* here. See Rule 321.

921. If the Form of the Greek in which the 11th, and remaining verses of the 12th Chapter, and the whole of the 13th Chapter is

923

and not make foreknowledge of the flesh *i e the*

possession in this life of knowledge of the truth
into a defence of lusts.

expressed, are duly considered, I can hardly doubt its being admitted, that what is there expressed, cannot be regarded as a collection of independent injunctions, as the Received Translation considers them to be, but that they must be regarded as expressing a connected argument, directed to establish and support the necessity of an observance of the duty specified in the 10th verse, viz, *The duty of seeking the honor of others*. If this is not the case, why are almost all the propositions commenced with a *Minor Stop*, a most unusual occurrence in St. Paul's writings, See Note 882, and why are these propositions shewn to be restricted in their application, by the expression of the Article; and if the object of that restriction is not designed for the purpose I have mentioned, what is its object. Observe v 11 *The eagerness*. v 12 *The hope*. *The anguish*. *The prayer*. v 13 *The privation*. *The Love*. v 19 *The wrath*. v 21 *The evil*. *The good*. C 13 v 3. *The rulers—The good*. *The evil*. v 4 *The good*. *The evil*. Again, Why is it impossible in some cases, in order to obtain the Sense conveyed by the Received Translation, to pay any regard to Tenses of the Verbs in which Greek is expressed. Thus v 11 *Fervent*, not, *Being fervent*. v 14 *Rejoice*. *Weep*, not *To rejoice*. *To Weep*. Again, observe C 14 v 1 is commenced with a New Government, a Causal Conjunction, and the Sense that has no direct connexion with what precedes; a collection of circumstances that have not occurred since C 12 v 10, and which mark all the intermediate verses to be immediately connected, to be parts of the same portion of the argument, and to be brought to a termination with the close of the 13th Chapter.

922. *But put on*. Observe, the Apostle does not say, *We should have put on*, as that would imply that those he addressed, as well as himself, had not put on *The Lord Jesus*. He therefore changes the Tense in which he is addressing them to the Imperative, *But put on &c*.

923. *And make not &c*. See Rule 321. If *Regularly Arranged*, the Literal Sense would be, that we converted foreknowledge into that which is sinful; whereas the Sense intended is, that we are not to pervert the blessing of foreknowledge, by making it a defence for doing what is sinful. The word, *Flesh*, is *Disarranged*, because, *The flesh*, has no foreknowledge, neither have we who are *in the flesh*, that is, in our natural state, which would be the Literal Sense in this place; whereas the Sense here intended to be conveyed, being, *the knowledge that God reveals to us in this life of what will hereafter happen*; hence the *Disarrangement* here.

CHAPTER 14.

1. Assuredly receive as a companion him that is weak⁹²⁴

 in the faith referred to.⁹²⁵ Not unto discord of

 conversation.
2. I say in the faith in which Verily there is him
 who believes so as to have eaten all things. And
 him that is weak,⁹²⁶ he eateth herbs only,
⁹²⁷
3. he that eateth all things, despise not him that

924. *Assuredly receive.* Had the *Arrangement* been *Regular*, the Sense conveyed would have been, that weakness of faith was to be an unquestioned ground of every persons reception; whereas the Sense intended to be conveyed is, that persons weak in the faith referred to, are as regards their weakness, to be received, that is, in fact, their weakness is not to be regarded as a sufficient ground for their not being received; hence the *Disarrangement* here. See Rule 321.

925. *Stop.* Had the *Stop* here been a *Minor Stop*, the Sense conveyed would have been, *Receive &c not unto discord of conversation*; whereas the Sense intended to be conveyed, relates to two separate injunctions;—First, Who are to be received? Secondly, What is not to be done to those who are received; hence the *Major Stop* here.

926. *He eateth herbs.* See Rule 321. If *Regularly Arranged*, the Sense conveyed would have been, that the weak eat herbs, such being the *Literal Sense*; whereas the Sense intended to be conveyed is, that the weak eat herbs alone; hence the *Disarrangement*.

927. *Despise not &c.* See Rule 321. Had the *Arrangement* here been *Regular*, the Sense conveyed would have been, that whatever a person did, provided he did not eat what is here referred to, we were not to despise him, such being the *Literal Sense*; whereas the Sense intended to be conveyed is, that we are not to despise him on account of his not eating; hence the *Disarrangement* here. In like manner the *Disarrangement* in the same verse, *Judge not him that eateth*.

- eateth not *all things*, and he that eateth not *all*
 927
things, judge not him that eateth *all things*. For
 928
 the God he received *into covenant* him,
 929
 4. who art thou, that judgest another man's servant,
 930
if obedient he stands by the *i e him that is his*

 own master's *power to sustain him*, otherwise he

928. *Received him.* Had the *Arrangement* been *Regular*, the Sense conveyed would have been, that God received, that is, accepted us that eat all things, such being the *Literal Sense*; whereas the Sense intended to be conveyed is, that as regards their having eat all things, God, in relation to that, accepts them for having so done; hence the *Disarrangement* here. See Rule 321.

929. *Who art thou?* I conceive the Sense determines the *Arrangement* of the Pronoun, *Who*, not to be *Regular*, the occasion of the *Disarrangement* being, that had it been *Regular*, the Sense conveyed would be, that the Apostle was making an enquiry, who it was that acted in the manner referred to, such being the *Literal Sense*; whereas the Sense intended to be conveyed is, that the Apostle desired the person so acting to consider, who he was, that is, what right he had so to act; hence the *Disarrangement*. See Rule 321. In like manner do I explain Rom. 14-10, the enquiry not being, what the *Literal Sense* of the passage *Regularly Arranged* would make it, but what is intended is, a direction to the parties to consider, what right they had to act as is there specified.

930. *He stands.* Had the *Arrangement* been *Regular*, the Sense conveyed would have been, *He stands by his own master's power making him stand, or making him fall*; whereas the Sense intended to be conveyed is, *The certainty of a servant's reward and punishment depends, altogether, on the power and pleasure of his Master to reward and punish*; hence the *Disarrangement*. See Rule 321. Hence the Apostle here teaches, *That no man should be condemned for what he sincerely believes*. Thus men are not to condemn each other, whether they do or do not observe days; whether they do or do not eat meat; and may it not be added, whether they are Unitarians or Trinitarians. As we are all servants of God, it is clear, that such of us as yield obedience to our master, that is, obey the dictates of our minds, shall be holden up, that is, shall be accepted by God; whether we observe days or not, or whether we eat meat or abstain from it; or whether we sincerely believe rightly or wrongly on other points; so that we do, in such things, but act in accordance to the dictates of our minds.

falls. And he *that no matter the way yields obedience to God* shall be holden up. For able he is [*that is the God is*] to have holden up him.

5. Verily he who esteems a day, above a day. And he who esteems every day, each, with respect to the *i e that that is his own mind i e his own estimation*, be fully persuaded *he is right*,

6. he that regardeth the day to ⁸²⁶*the Lord*, he regardeth ⁹³¹*the day to the Lord*, and he that doth not regard the day to ⁸²⁶*the Lord*, he doth not regard ⁹³¹*the day to the Lord*, he that eateth ⁸²⁶*all things to the Lord*, he eateth ⁹³¹*all things to the Lord*. For he giveth thanks to the God *for what he eats*, and he that doth not eat ⁸²⁶*all things to the Lord*, he doth not eat ⁹³¹*all things to the Lord*, and he giveth thanks to the God *for what he does eat*.

7. *I say thanks*. For no one of us ⁹³²*as a Christian*,
.....

931. *He regardeth to the Lord*. Without a supply of something omitted, this passage is not Sense, whether regarded as *Regularly or Irregularly Arranged*. See Rule 212. I think it probable, that when a repetition of the same words are required in a Greek Sentence, and their omission and identity are clearly defined by the Sense, as it is here, and also in v 8, that in that case, the repetition is not expressed, but is left to be supplied by the party addressed; hence the supply in my Paraphrase *The day to the Lord*, and for the same reason, the other supplies in this verse. According to Rule 34, it cannot be translated. *He that regardeth the day, He regardeth it to the Lord*.

932. Two Sentences in this verse are *Irregular*, the occasion being

liveth or avoids restraint to please himself, and

no one of us as a Christian ⁹³² *dieth or submits to*

restraint to please himself.

8. *I say himself.* For verily if we *as Christians* live
or avoid restraint to please the Lord, we do live
 and *avoid* ⁹³¹ *restraint to please the Lord.* And if
 we *as Christians* should die *or submit to restraint*
 to *please* the Lord, we die *and* ⁹³¹ *submit to restraint*
to please the Lord. Therefore verily if we *as*
Christians live. And if we *as Christians* die, we
⁹³³ *are approved* of the Lord.

9. *I say approved.* For with respect to this *i e to*
assure us of this, Christ both died, and rose, and

as I conceive this. The Literal Sense states that no Christian will act in a certain manner; whereas the Sense intended to be conveyed is, that no Christian will, in obedience to Christianity, so act; hence the *Disarrangements*. See Rule 321. This verse is not I consider to be understood Literally as referring to *life* and *death*, but to that which promotes and renders pleasurable the one, and to that which entails and renders the other desirable. I regard *death* to be here used as descriptive of the greatest sacrifice or privation we can make in this world, and *life* its opposite, as descriptive of enjoyment and happiness. For the accomplishment or avoidance of either these ends, a real Christian will not act, says the Apostle, to please himself, but the Lord; hence the Apostle concludes, that as regards religious observances, whether as respects performance or non-performance on conscientious grounds, we err in pronouncing condemnation against either party.

933. *We are of the Lord.* Literally, *We are entirely approved of by the Lord*; whereas the Sense intended to be conveyed is, *Our conduct is in that respect approved of by the Lord*; hence the *Disarrangement*. See Rule 321.

returned again to life, in order that he should
 934
 have been *regarded by us* Lord both of dead and

 living.

10. Then why dost thou judge the brother of thee,
929
 or even why dost thou set at nought the brother

 of thee. For all we shall ourselves stand before
 the judgment seat of the Christ *referred to*.

11. *I say all*. For it has been written, I live *i e* I
935
826
reveal the knowledge of my existence, the Lord *i e*
936
God saith, that every knee shall bow to me, and

 every tongue itself shall confess concerning
 itself to the God.

12. Therefore verily every one of us, concerning him-
 937
 self, shall give an account to the God.

934. *In order that &c.* Had the *Arrangement* been *Regular*, the Sense conveyed would have been, that the object of Christ's death &c, was what is stated in this place ; Whereas it was not that he should be, but that we should perceive he was, what is here stated ; hence the *Disarrangement* here. See Rule 321.

935. *I live*. Few can suppose that the Sense intended is, that God exists or has life, to obtain the external reverence of man, which would be the Sense afforded by the *Regular Arrangement*, such being the Literal Sense ; I conceive the object of the *Disarrangement* is to shew, that it is not God's existence that is here referred to, but man's knowledge of that existence ; hence the *Disarrangement*. See Rule 321.

936. *That every knee &c.* The *Disarrangement* here is intended to shew, that the prostration referred to, is not the actual personal prostration or bowing of the knee, but is to be understood figuratively, as descriptive of the bending of the mind to God's will ; hence the *Disarrangement*. See Rule 321.

937. *Shall give account*. See Rule 321. The Literal Sense is,

13. Therefore no more we should ⁹³⁸judge one another
.....⁹³⁹.....
in things of this character, but judge this thing
.....
rather to be right in relation to things of this
character, the i e viz not to erect a stumbling-
block to the brother, or an occasion of falling.
14. I have myself experienced, and have been con-
vinced by ⁸²⁶*the* Lord of Jesus, that nothing un-
clean ⁹⁴⁰is by means of itself, except to him that
esteemeth anything unclean to be, unclean ⁹⁴¹it is
.....
to him.
.....

We should have Literally to inform God of all we have done; the Sense intended is, We shall be answerable to God for all we have done; hence the Disarrangement. See Rule 321.

938. *No more judge one another.* See Rule 321. The Literal Sense is, that we should no more form a judgment of another; the Sense intended is, that we should no more judge others to act as we think right, in things of the character here referred to; hence the *Disarrangement* and Paraphrase. See Rule 321.

939. *Judge this rather.* The Literal Sense would make this an unlimited proposition; whereas it is intended to be confined to the particular subject referred to in the context; hence the *Disarrangement* and Paraphrase. See Rule 321.

940. *Nothing unclean is &c.* See Rule 322. The Literal Sense if fully expressed would be, that there was no such thing as uncleanness; whereas the Sense intended is, that there is nothing to which the subject has reference that is unclean; hence the *Peculiar Government* here.

941. *Unclean it is to him.* I conceive the Verb is omitted in this Sentence, to correspondend with the Sentence that is its Antecedent, viz, *That nothing unclean is by means &c.* See Note 940. The *Disarrangement* is to shew, that what is referred to, is not absolutely unclean under all circumstances, but only under those specified, viz *It is in itself unclean to those who consider it to be so.* See Rule 321.

942. *The brother of thee.* This Literally means, one entitled to the Appellation of Brother; whereas the Sense intended to be con-

15. But if by means of meat, the brother of thee is ⁹⁴³
 grieved, not then according to love, thou walkest.
 Destroy not by the meat of thee, him, on account
 of whom Christ died. ⁹⁴⁴
16. Therefore be not a cause of detriment, the good ⁹⁴⁵
that without direct command is prescribed of us. ⁹⁴⁶
17. For the kingdom of the God is not, meat and
 drink, but righteousness, and peace, and joy,
 after a spirit holy ⁹⁴⁷ *i e that is holy.*

veyed is, one who on religious grounds ought to be regarded as a Brother; hence the *Irregular Government* here. See Rule 322.

943. *Destroy not &c.* The Literal Sense implies actual destruction; whereas the Sense intended to be conveyed is, injury to any extent; hence the *Disarrangement*. See Rule 321.

944. *Christ died* Literally would mean, that Christ died in particular for the person specified; whereas Christ died for all men; hence the *Disarrangement*. See Rule 321.

945. *The good of us.* Had the Sense here been, *Let not our good be injurious to others*, the *Regular Arrangement* would have been used; but such a command in its Literal Sense, does not appear to me to harmonize well with, *Through evil report and good report*. The Sense I conceive intended to be conveyed is, *Let not what we of ourselves imagine to be right, be that which is injurious to others*; hence the *Disarrangement*. See Rule 321. To give us a command, not to allow the good we do to be productive of evil, is to command us to do what we have no power to effect.

946. *Meat and drink.* See Rule 322. The Literal Sense is, that eating, and drinking, or abstinence, does not effect our state in the kingdom of God; the Sense intended to be conveyed is, that our state in the kingdom of God is not dependant on eating, drinking, or abstaining from certain food; hence the *Peculiar Government* here employed.

947. *After a spirit holy.* The omission of the Article, appears to me, to preclude the reference here from being understood to apply to the Holy Ghost. See my Tract on Πνευμα. I conceiveth at as, *peace, joy, and righteousness*, that is, *justice*, is sometimes found in persons not

18. For he that in these things serveth the Christ
referred to, acceptable ⁹⁴⁸ he is to the God, and
 approved of ⁹⁴⁸ he is by men.
19. Therefore verily the *things productive* ⁹⁴⁹ of the peace
referred to we should follow after, and the *things*
productive ²⁷⁸ of the formation of that that is in
 another.
20. Not on account of meat, destroy the work of the
 God. Verily all things pure ⁹⁵⁰ are, but evil they
⁹⁵¹ are to the man that with an impediment eats,

under the influence of religion, the expression, *after as spirit holy*, is introduced to shew what description of these qualities are referred to, thus, *Such righteousness, peace and joy as is dictated by a spirit that is holy*.

948. *Acceptable he is*—*Approved he is*. See Rule 322. Had the *Government* here been full, it would have implied, that whatever a person did, provided he did the things here specified, he was accepted of God, and approved of by man; whereas the Sense intended is, that as far as it relates to the particular actions specified, a person conducting himself as is here directed, is the line of conduct which God accepts, and man approves; hence the *Peculiar Government* here.

949. *The peace*. The Article is expressed, because it is not a command to us to pursue, in any way, what may be productive of peace of any kind, but it is a command to us to pursue the peace that has been referred to in the two preceding verses. Possibly the Apostle may have selected peace, of the three qualities he has before specified, because either of the other two may be possessed without the peace, but the peace cannot be possessed without the others.

950. *All things pure are*. See Rule 322. Had this been fully expressed, the Sense conveyed would have been, that there was nothing of any kind or description that was impure; whereas the Sense intended to be conveyed is, that there is no kind of food that is in itself impure; hence the *Peculiar Government* here.

951. *But evil they are*. Literally, they are in themselves such; whereas the Sense intended is, they become so to him as long as he

21. good ⁹⁵² it is the not to have eaten meats, nor to have drunk wine, nor ⁹³¹ to have *effected* any ⁹⁴² *other thing* in which the brother of thee stum-
bleth, or is given cause of offence, or is weak,
.....⁹⁵³
22. thou shalt hold faith ⁹³¹ *in such matters* to thyself.
.....⁹³¹ hold *faith in such matters* in the sight of the God, happy he that condemneth not himself, in what he alloweth.
23. And he that is unsettled *in his opinion*, if he should have eaten, he has been condemned by God ⁹⁵⁴ *as acting wrongly*, because it is not of

regards them as such; hence the *Peculiar Government* here. See Rule 322.

952. *Good the not &c.* See Rule 322. Had this been fully expressed, the Sense conveyed would have been, that it was good not to do anything which had led any brother astray; consequently we must in that case abstain from all things; whereas the Sense intended is, that it is good not to eat meat, and not to drink Wine &c, if our doing it is likely to be a means of injury to a brother; hence the *Peculiar Government* here.

953. *Thou shalt hold faith.* See Rule 321. Had the Sense here been unlimited, viz a command relative to all matters of faith, the *Regular Arrangement* would have been used; but the Sense is to be restricted to the subject treated of in the context; hence the *Irregular Arrangement* here.

954. *Because it is &c.* See Rule 322. Had this been fully expressed, the Sense conveyed would have been, that the person was condemned, because what he did, had no connexion with faith, and then our taking a walk would be the means of condemning ourselves; but the Sense intended is, that as the eating or abstaining here referred to, is dependant on, and cannot be separated from faith, therefore whether a person so eats or so abstains, he must do it in obedience to faith, or else in opposition to it; therefore, if he eats, doubting the

faith. And everything which ⁹⁵⁵ is not of faith,
sin it is.

propriety of doing it, his eating is not of faith, he has no belief he is right in doing it, his doubting therefore subjects him to condemnation ; hence the *Peculiar Government* here.

955. *Which is &c.* See Rule 322. This is not to be understood unlimitedly, otherwise the Sense would have been fully expressed ; but it is to be understood thus, *But everything in which faith ought to be exercised, that is done without its exercise, is sin ;* hence the *Peculiar Government* here.

CHAPTER 15.

1. Then we the strong ⁹⁵⁶ ought the infirmities of the

 weak to bear, and not to satisfy ⁹⁵⁷ ourselves in

avoiding charges against us of being also weak,
2. each of us ⁹⁵⁸ satisfy ⁹⁵⁸ the neighbour in conforming

to him as far as is consistent, with respect to the
 good for edification.
3. For even the Christ ⁹⁵⁹ satisfied not himself in avoid-

ing unfounded charges against himself, but was

956. *We the strong &c.* See Rule 321. The Literal Sense would imply, that those who are here addressed, were literally the strongest; whereas I conceive the Sense intended is, We who regard ourselves to be the strongest i e most enlightened, ought to remember that it is our duty to bear &c; hence the *Disarrangement*.

957. *Satisfy ourselves.* See Rule 321. Had the *Arrangement* been *Regular*, the Sense conveyed would have been, that we should not regard dissatisfaction of mind in bearing, observe, it is not, the impurities or sins, but the infirmities of the weak; but the Sense intended is, that we are not to act in such matters, in the manner we are satisfied in relation to the thing itself, alone, is the preferable course; hence to this extent, we are not to avoid being charged with error; hence the *Disarrangement* and Paraphrase.

958. *Satisfy the neighbour.* Griesbach rejects *yap*. See Rule 321. Not absolutely, but to the extent pointed out in the context; hence the *Disarrangement* and Paraphrase.

959. *Christ satisfied not &c.* See Rule 321. Had the Sense here been, that Christ did not act in a manner that satisfied himself, the *Irregular Arrangement* would not have been used; but the Sense intended is, that he did not succeed in avoiding unjust charges against himself; hence the *Disarrangement* and Paraphrase.

subjected to them as it has been written, the reproaches of them that reproach on account of things done by thee, they fell on me.

4. Now whatsoever things were written aforetime, for ⁹⁶⁰ the our instruction *that possess them*, they were written, in order that by means of the patience and the comfort *out of the Scripture referred to* ⁹⁶¹ *to be derived*, we might have the hope *they are* *designed to excite.*

5. Assuredly the God of the patience and of the com- ⁹⁶² fort *referred to* may have granted to you power the same things to think *fit to be done* by one ⁹⁶³ another, in Christ even Jesus,

6. in order that unanimously with one mouth, ye

960. *The our.* For our instruction would confine what is stated to the Apostle and to those to whom he wrote, *The our instruction*, is I conceive intended to convey such a Sense as this, *For the instruction of all such as ourselves, i e all such as possess them.*

961. *We might have &c.* See Rule 321. Had the Sense here been, that we obtained the Holy Scriptures, only, in order that we might have hope, the *Arrangement* would have been *Regular*, but the Sense intended to be conveyed is, that this was one of the objects of our receiving it; hence the *Disarrangement*.

962. *Assuredly the God &c.* See Rule 321. The Literal Sense would imply uncertainty and doubt, whether God had done what is specified; whereas the Sense intended to be conveyed, is to shew their inability to deny that God has done so, Thus, *You cannot deny that God may have granted power to think the same things*; hence the *Disarrangement* here.

363. See my Tract on *Ἰησους*.

should glorify the God and father of the Lord
of us Jesus Christ,

7. wherefore receive to yourselves one another. ⁹⁶⁴ As
also the Christ ⁹⁶⁵ received to himself us, to ⁹⁶⁶ *the*
.....
glory of God.

8. Now I say *i e* ⁹⁶⁷ *I state* Jesus Christ a minister of ..
circumcision to have been, for *a conformation of*
.....
⁹⁶⁸ *the* truth of God, to the end that the promises of
⁹⁶⁹ *i e made* to the fathers should have certainty to
.....
them.
.....

964. *As—Stop.* See Rule 322. Had the Sense here been, that our reception of others was in all respects to correspond with Christ's reception of us, a *Major Stop* would have not been used; the Sense however intended is, that our reception of others should be as devoid of restriction, as Christ's reception of us; hence the *Major Stop* here.

965. *The Christ received &c.* See Rule 321. The admission of Christians into the privileges of the visible Church, being here described, as a personal reception of them by Christ, which is the Literal Sense of the Passage, the *Irregular Arrangement* is used.

966. *To glory of God.* The Literal Sense would imply, that the reception referred to, added to or increased the glory of God; whereas the Sense intended to be conveyed is, that the reception admitted us to comprehend, and ultimately to behold, the glory of God; hence the omission of the Article here. See Rule 343.

967. *A minister of circumcision.* See Rule 321. Had the *Arrangement* been *Regular*, I conceive the Sense conveyed would have been, that Christ enforced the necessity of circumcision; whereas I consider the Sense intended to be conveyed is, That Christ observed the right of circumcision; hence the *Disarrangement*.

968. *For truth of God.* This I consider to be an Elliptical Sentence, the full Sense being as in the Paraphrase; hence the omission of the Article here, as well as before, *God.* See Rule 102.

969. *To the end the promises &c.* Had the entire object of Christ's

9. And *to the end that* the Gentiles, for mercy *being shewn to them*, should have glorified the God.
 As it has been written, on account of this *mercy*,
 I will myself openly acknowledge thee, *even*
⁹⁷⁰to Gentiles, and sing ⁹⁷¹to *the honor of* the name

 of thee,

10. and again, it *the Scripture* saith, be joyous Gentiles, with *i e as well as* the people of him,
11. and again, praise the Lord, all the Gentiles, and laud him, all the people,
12. and again, Esaias, he saith, a root of the Jesse shall be, even he that raiseth up himself to govern
⁹⁷²Gentiles, on him, ⁹⁷³Gentiles, they shall trust.

observance of Circumcision, been, what is here stated, this *Form of Government* would not have been used. See Rule 380.

970. *To Gentiles.* See Rule 322. I conceive that had there been no Stop before these words, the Sentence would have implied, an open acknowledgment to the Gentiles alone; whereas the Sense intended to be conveyed I consider to be this, *I will openly acknowledge thee to all, even the Gentiles*; hence the Stop here.

971. *And sing &c.* Not Literally, but this expression is used as descriptive of joy and rejoicing; hence the *Disarrangement*. See Rule 321.

972. *Gentiles.* Not only those that are Gentiles, which would have been the Sense, had the Article been expressed; whereas the Sense intended to be expressed is, *To govern all men, even persons that are Gentiles*; hence the omission of the Article. See Rule 343.

973. *Gentiles they shall trust.* Not all the Gentiles, nor those alone that are Gentiles, which are the Literal Senses, had the Article been expressed; but the Sense intended to be conveyed is, *Persons that are Gentiles*; hence the omission of the Article. See Rule 343. The Pronoun is expressed, because without it, the Sense might be,

13. And the God of the hope *referred to*, he may
 have filled up you, grace of every ⁹⁷⁴ *kind*, and peace,
 in the *requirement*, to believe, to the end that
 ye may abound in the hope *referred to*, through
⁹⁷⁵
 power *i e* conviction of spirit holy *i e* that is
⁹⁷⁶
acceptable to God.

14. And I have been persuaded brethren of me, even
 I myself have been persuaded concerning you,
 that even ye yourselves satisfied of *the existence*
 of ⁹⁷⁷ *benevolence in this appointment of God* are,

 having been made full of all knowledge *i e* having
been fully instructed in all that is known, being
 able even one another to admonish.

15. And more boldly I wrote to you brethren, by a

That persons forsook the Gentiles state to trust in him ; whereas the Sense intended to be conveyed is, that Gentiles, as Gentiles, shall trust in him.

974. *Grace of every kind.* See Rule 321. Had the *Arrangement* been *Regular*, the Sense conveyed would I conceive have been, *Grace and peace of every kind*, such being the Literal Sense ; whereas the Sense intended to be conveyed is, *Grace of every kind, and peace of some kind* ; hence the *Disarrangement* here.

275. *That ye may abound &c.* This was not the entire object of what is stated, it was only one of the objects ; hence the *Irregular Government* here. See Rule 380.

976. *Spirit Holy.* To convey the Sense given in the Received Translation, the Article must have been expressed before each of the Words. See my Tract on Πνευμα.

977. *Satisfied &c.* The Literal Sense of this, if *Regularly Arranged* would be, *That benevolence had satisfied them of the truth of something* ; whereas the Sense intended to be conveyed is expressed in the Paraphrase ; hence the *Disarrangement*. See Rule 321.

portion, as reminding you *of my authority to teach*, on account of the grace that has been given to me, of the God,

16. to the end that I, a minister⁹⁷⁹ of Jesus Christ should

 be to the Gentiles, ministering the Gospel of the
 ...
 God *to them*, in order that the religious service
 of the Gentiles should itself have been accep-
 table, having been sanctified by a spirit holy *i e*⁹⁷⁶
that is acceptable to God.

17. Therefore I have glorying in Christ *i e in the*
⁹⁶³
Dispensation of Jesus, I have the powers vouch-
²⁷³
safed to man that exist in the God.

18. For I will not dare *in relation to glorying* to say
 anything, of what Christ himself effected not by
 means of me, with respect to obedience of Gen-
 tiles, effected in word and deed,

19. by power of signs and wonders, by power of a
⁷⁸⁰
 spirit from God, so that he effected me, from
 Jerusalem and round about unto the Illyricum re-

978. *Stop.* St. Paul received his commission immediately from our Saviour; hence I conceive the reason, why a *Stop* precedes the words, *of the God.*

979. *To the end &c.* Had the entire object of St. Paul's receiving the gift referred to, been, that he might be a minister of Christ, this *Form of Government* would not have been used. See Rule 380.

980. *A spirit from God.* See my Tract on Πνευμα.

ferred to, to have fully preached the Gospel of the Christ.

20. Yet so *he effected me only*, being myself ambitious to preach the gospel, not where Christ was named, in order that upon another man's foundation, I should not build,

21. but as it has been written, to whom he was not proclaimed, concerning him, they shall see, and whom they have not themselves heard, they shall understand.

22. On account of which *ambition* also I was in a situation of being hindered the more in respect of that I should have come to you.

23. But now no other place having in the parts these *i e of this character*. And having a great desire in respect of that I should have come to you, for many years,

991. *In respect of*. See Rule 381. The occasion of the *Peculiar Government* being employed here, is to shew, that what is stated is not absolutely true; he was not absolutely directed in his visits to nations by such ambition, but by where he considered he could most promote the glory of God; hence the *Irregular Government* here.

982. *A great desire*. See Rule 321. The occasion of the *Disarrangement* here, is to qualify the Sense that would otherwise be conveyed by the word rendered, *Great desire*; the Literal Sense being, *Anxious desire*, perhaps also, *Irresistible desire*; such desires are not consistent with Christianity; hence the Apostle qualifies them.

983. *In respect of*. See Rule 381. The Apostle's desire was not, that he should personally come to them, but that they should be

24. wherefore if I should take my journey into the⁹⁸⁴
 Spain *referred to*,⁹⁸⁵ I trust, journeying to have
 myself seen you, and by you, to have been
 brought on my way thither, if first⁹⁸⁶ *in respect of*
 you,⁹⁸⁷ through a part of you, I should have been
 filled.

25. But now I go unto Jerusalem, ministering to
 the saints.

26. For it pleased Macedonia and Achai contribution
 some to have themselves made for the poor of the
 saints²⁷³ that are in Jerusalem.

27. Verily it pleased *them*, and debtors of them they
 are. For if they shared in the⁹⁸⁸ spiritual things of

instructed in Christianity by some Apostles visiting them ; hence the
Irregular Government here.

984. *The Spain.* I conceive there must have been two places so
 called, and that the Article is used, in order to point out which of the
 two is referred to, in some such manner as follows, *Into the country of*
Spain that you are aware it is my intention to visit.

985. Griesbach rejects what is Translated in the Received Trans-
 lation, *I will come to you ; for.*

986. *If first of you.* The Literal Sense of this, if *Regularly*
Arranged is, *If the greatest of you ;* whereas the Sense intended to be
 conveyed is, *If in the first place, in respect of you ;* hence the *Disar-*
rangement ; See Rule 321.

987. *Through a part &c.* The Apostle did not wish the Romans
 to suppose, he was intending in this proposed visit to see the whole of
 them, and to visit the whole of their churches ; but he wished them to
 understand, that his intention was to form his judgment, from the state
 of such of them as he could find time to visit ; if satisfied with these,
 he should be satisfied or filled with the state of the whole body.

988. *They shared.* See Rule 321. Even if this is understood in

them, *viz they* the Gentiles, they ought also in the

 fleshly things to have ministered unto them.

28. So then this having performed, and having sealed
 to them the fruit this, I will myself come through
 you, into the ⁹⁸⁴Spain *referred to*.

29. Indeed I have perceived, that coming to you, in
 fulness of blessing of ⁹⁸⁹Christ, I shall come.

30. But I conjure you brethren, by the Lord of us
 Jesus Christ, and by the love *displayed in respect*
 of the spirit, *before I come* to have strove together
 with me, in the prayers for me, ⁹⁹⁰to the God,

31. in order that I should have been delivered from
 those that disbelieve in the ⁹⁸⁴Judea *referred to*,
 and in order that the service of me, ²⁷³that is of
 Jerusalem, acceptable it should itself have been
 to the saints,

32. ⁹⁹¹*and these ends brethren* in order that in joy, I

the Sense of, *partake*, when regarded in connexion with the context
 that follows, it implies, that the enjoyment of either, must cause pri-
 vation to the other; which not being the case, in any respect, with
 regard to *Scriptural things*, is the occasion of the *Disarrangement* here.

989. *Of the Gospel of the.* Griesbach rejects this.

990. *Stop.* The words, *To the God*, are not to be immediately
 connected with what precedes them, but thus, *Strove together with me*
to the God; hence the *Stop* that precedes these words. See Rule
 322.

991. *Brethren.* The Conjunction in the preceding verse, shews
 that what is contained in this verse, is not to be understood as an

should have come to you, by ⁹⁹²*the* will of God *i e*
if God also will it, and *in order that* I should
 have been refreshed together with *i e as well*
as you.

33. And the God of the peace *attending such joy* ⁹⁹³be
 with all of you, amen.

additional Reason, why the Romans should pray to God for the Apostle, was it to be so understood, the Conjunction would have been omitted in the preceding verse, and would have been placed, at the commencement of the present verse, its not being so placed shews that the Sense conveyed, is to be understood as a statement of reasons, why the attainment of the ends proposed in the preceding verse, are to be so much desired.

992, *Will of God*. Had the Article been expressed before the word, *Will* and *God*, it would have implied, that the Apostle's coming in joy, was a result willed to follow the attainment of the ends stated ; whereas the Sense intended to be conveyed, is that expressed in the Paraphrase ; hence the omission of the Article. See an instance of the above expression, when the Article is expressed, Rom. 1-10.

993. *Be*. The Verb, *To be*, is here omitted, the expression being used to convey other than the Literal Sense ; it not being a desire for God personally to be present with them, but that God may be ever present to their minds, and that His blessing may ever attend them.

CHAPTER 16.

1. Now I commend unto you Phœbe the sister of
⁹⁹⁴us, being, a servant of the Church that ²⁷³is in
 Cenchrea,
2. in order that ye should have yourselves ⁹⁹⁵received

⁹⁹⁶her in *things relating to the Lord i e God*, ac-
 cording to the deserts of the saints, and should
 have assisted her, in respect of whomsoever of
 you, she should require anything done. For
 even a succourer of many she hath been, and
 of myself,
3. greet yourselves Priscilla and Aquila the helpers
⁹⁹⁷of me, in Christ *i e in the Dispensation* of Jesus,

994. *Being.* The Sense here intended to be conveyed, is not, *I commend Phœbe, because she is a servant*; had it been so, the word, *servant*, would have been governed by the word, *being*; but the Sense intended to be conveyed is, *I commend her to you as she is a servant &c*; hence the Stop and *Peculiar Government*. See Rule 322.

995. *Received her.* The Literal Sense is confined to a reception of Phœbe personally; whereas the Sense intended has reference to the estimation in which what she had to communicate ought to be received by them; hence the *Disarrangement*. See Rule 321.

996. *In Lord.* The Article is omitted, because God, and not Jesus, is referred to. See my Tract on *Κυριος*.

997. See my Tract on *Ιησους*.

4. who, for the life of me, laid down⁹⁹⁸ the necks of
⁹⁹⁹ themselves, to whom not I alone give thanks, but

 also all the Churches of the Gentiles,
5. *I say* laid down their necks and the in a house of
i e belonging to them church, greet yourselves
 Epenetus the beloved of me, who a first fruit of
 the Achaia *referred to* is unto Christ,
6. greet yourselves Mary, who very much was ex-
 hausted from fatigue for us,
7. greet yourselves Andronicus and Junia the kins-
 men of me, and fellow prisoners of me, who, of
 note are among the Apostles, who, even before
 me, were in Christ *i e in Christianity*,
8. greet yourselves Amplias the beloved of me, in
⁹⁹⁷
things relating to the Lord i e God
9. greet yourselves Urbane, the helper of us, in Christ
i e in Christianity, and Stachys the beloved of me,
10. greet yourselves Appelles, the approved in Christ

998. *Laid down.* The *Arrangement* is here *Irregular*, because the Sense is not intended to convey the Literal Sense; they did not actually lay down their lives, but they risked their lives, for his safety; hence the *Disarrangement* here. See Rule 321.

999. *The necks of themselves.* I conceive the Sense conveyed by this expression, if *Regularly Arranged*, would be, that each of the persons referred to, had more than one neck, such being the Literal Sense; hence the *Irregular Arrangement* here. See Rule 321.

i e in Christianity, greet yourselves those that
²⁷³
 are of the Aristobulus *referred to*,

11. greet yourselves Herodion, the kinsmen of me,
²⁷³
 greet yourselves those that are of the Narcissus
⁹⁹⁷
referred to, that are in *the* Lord *i e in God*,

12. greet yourselves Triphena and Triphosa, that
⁹⁹⁷
 labour in *things relating to the* Lord *i e God*,
 greet yourselves Persis the beloved, who much
⁹⁹⁷
 laboured in *things relating to the* Lord *i e God*,

13. greet yourselves Rufus the chosen in *things rela-*
⁹⁹⁷
ting to the Lord *i e God*, and the mother of him
 and of me,

14. greet yourselves Asyncritus, Phlegon, Hermas,
¹⁰⁰⁰
 Patrobas, Hermes, and the with them brethren,

15. greet yourselves Philologus and Julia, Nereus,
¹⁰⁰⁰
 and the sister of him, and Olympas, and the
 with them every saint,

16. greet yourselves one another, with a kiss holy,
 they greet you, the Churches of the Christ
referred to.

1000. *The with them Brethren.* The Literal Sense of the rendering, *The brethren with them*, is, *The brethren with them when ye greet Hermes &c*; whereas the Sense intended is, *And those connected with them in religious matters as brethren*; hence the *Peculiar Arrangement* here, and also, *And the with them every saint &c*. See Rule 322.

17. Now I beseech you brethren to mark the *persons* that uphold the factions and the stumblingblocks to the doctrine, which *doctrine* ye understood performing *i e so as to perform it*, and pursue a course far away from them.

18. For the such like do not serve the Lord of us

 Christ, but the belly of themselves, and by

 means of the good, and fair speeches *they make*,
 they lead away the hearts of the simple.

19. For the obedience of you, unto all *men*, reached.

Therefore I rejoice on account of you. Now I

1001. *Do not serve &c.* Had the Sense here been, that such persons in no way serve Christ, the *Arrangement* would have been *Regular*, such being the Literal Sense; but the Sense intended to be conveyed is, That in the particular point here specified, they do not serve Christ; hence the *Disarrangement*. See Rule 321.

1002. Griesbach rejects *ἑαυτῶν*.

1003. *The belly of themselves.* Had the *Arrangement* been *Regular*, the Literal Sense conveyed would have been, that these parties had one belly common to them all; hence the *Disarrangement*. See Rule 321.

1004. *Fair Speeches.* Had the Article been expressed, it would have implied, that reference was had to one speech that was good, and to another that was fair, such being the Literal Sense; whereas the reference is to some speech, the character of which was good and fair; hence the omission of the Article here. See Appendix to Rules, Page 47.

1005. *The obedience &c.* Not their obedience, but the knowledge of their obedience had reached to all men; hence the *Disarrangement*. See Rule 321. Griesbach marks *το* as doubtful, and as the Sense appears to me to determine it to be spurious, I have rejected it.

desire you skilled indeed to be with respect to the good *referred to*. And pure with respect to the evil *referred to*.

20. Then the God of the peace *thus derived*, he shall
^{27 5} bruise satan, under the feet of you, with speed,
 the grace of the Lord of us Jesus Christ ¹⁰⁰⁶ be
 with you,

21. they greet you, Timotheus the workfellow of me, and Lucius, and Jason, and Sosipater, the kinsman of me,

22. I greet you, I Tertius that transcribed the Epistle,
⁹⁹⁷ *I greet you in the Lord i e God,*

23. he greets you, Gaius the host of me, and of the ¹⁰⁰⁷
 whole of the Church, he greets you, Erastus the
 chamberlain of the city, and Quartus the brother
i e who is a brother i e a Christian,

1006. *Be with you.* Had the Verb, *To be*, been expressed, the Sense conveyed would have been, *May the grace possessed by the Lord be with you*, such being the Literal Sense ; whereas the Sense intended to be conveyed is, *May grace from the Lord always attend you* ; hence the omission of the Verb here. In like manner, *And be with him &c the glory unto the ever*, is not according to the Literal Sense to be understood, *And the possession of the glory be with him unto the ever*, but, *And man is to ascribe to the ever the possession of the glory to God* ; hence the omission of the Verb here. See Rule 322.

1007. *The Church whole.* The object of the *Disarrangement* here is to shew, that the Sense is not, *The whole Church in this world*, but, *The whole of the Church in this place* ; hence the *Disarrangement* here. See Rule 322.

24. the grace of the Lord of us Jesus Christ ¹⁰⁰⁶ be
¹⁰⁰⁸ with all of you.
25. And ¹⁰⁰⁶ be with him that is able you to have estab-
 lished by the Gospel of me, and the preaching
 of Jesus Christ, by a revelation of a mystery, *I*
¹⁰⁰⁹ *say mystery*, it ¹⁰¹⁰ having been kept secret *the* time
¹⁰¹⁰ of *the* world.

26. And having been made manifest now, by means
 indeed of writings of Prophets, *written* under
 an order of the everlasting God, for obedience
 of faith *i e concerning what is to be believed*, for
¹⁰¹¹ all the nations having required knowledge,
¹⁰¹²
27. and *he with him that is able*, an only wise God,

1008. Griesbach rejects *Amen*.

1009. *Having been kept secret*. The occasion of the *Disarrangement* is to indicate the Stop, shewing that the Sense is not, *By a revelation of a mystery having been kept secret*; which is the Literal Sense; but what is expressed in the Paraphrase. See Rule 321.

1010. *Time of world*. The Literal Sense means, *To the time of the Apostle's Epistle*; whereas the Sense intended to be conveyed is, *To the time of the revelation having been made*; hence the omission of the Article before *Time* and *World*. See Rule 343.

1011. *Having required*. *For all nations that have required*, would imply, there were some nations that did not require; hence the omission of the Article here, which omission makes the Sense to this effect, *For all nations, all having required knowledge on the subject*.

1012. *An only wise God*. This is not intended to express a mere Appellation, *The only wise God*, as, in that case, the Article would have been expressed, but it is intended to express the Apostle's estimation of God, *A being who only is wise*; hence the Paraphrase.

through Jesus Christ, with him, the glory ¹⁰¹³ of *this*
establishment unto the ever, amen.

1013. *With him.* Griesbach marks this reading as probable, and as the Sense appears to me to require it, I have adopted it.

F I N I S.

Count all things but loss, for the excellency of the knowledge of Christ,
even Jesus the Lord of *thee*. Phil. 3-8.

OUTLINE

OF

ST. PAUL'S EPISTLE TO THE ROMANS.

Ch. 1. 1. The name, office, title, and right to the title, of the writer of this Epistle. 6. The parties to whom it is addressed. 7. Salvation. 8. Thanks for the greatness of their faith. 9. Assurance that he continually prays for them, 10, especially to be permitted to come to them; 11, which, as also to preach the Gospel to them, was his duty and desire, and had before been purposed by him, but had been stayed by God from effecting. 16, For he was not ashamed of the Gospel, because it assures salvation, by unfolding a method of justification appointed by God, to every one that believes it; 18, and because by a consideration of the heathen world, God's wrath is seen to attend the rejection of the truth that he reveals.

Ch. 2. But although God's wrath is thus apparent, man is without excuse in condemning man, since in so doing, he virtually condemns himself, all being guilty in the sight of God. 2, And although sure that God will fulfil his judgments, 3, yet does he that condemns, expect to escape, 4, or he disregards the goodness of God unto those that are penitent, 5, and so treasures up to himself the wrath of God, 6, who will render to every man Punishment or Eternal Life, according to his deeds; 12, which he will estimate, not in accordance to their intrinsic excellence, but in accordance to the light the doer of them possessed.

Ch. 2. 17, And if thou possessest all the privileges of a Jew, still dost thou transgress God's Law, 25, which, in

respect of justification, renders those privileges useless; 28, as God, in respect of justification, regards not the outward circumstances, but the inward state of man.

Ch. 3. 1. Now a Jew has the advantage of greater knowledge through the Holy Scriptures, 9, but he has no advantage as regards an assurance of obtaining Eternal Life, i e in respect of justification; for all, both Jews and Gentiles, have been proved to be guilty in the sight of God, 18, and the Mosaic Law, regarded as a method of justification, is an acknowledgment, that man by nature is not justified; and being guilty, must obtain it as a gift from God; 20, since by obedience to no law, can all classes of men be justified; for Law, in respect of justification, acknowledges the power of sin, i e nonobedience to the Law, to deprive man of it. 21. But God has now revealed to all men a method of obtaining justification; consisting not in obedience to Law, but in faith in Jesus Christ; which we obtain, not by right entitling us to it, but by the grace of God bestowing it upon us.

Ch. 4. 1. Even Abraham was justified by faith; 6, and David proclaims the blessedness of such justification; 9, a blessedness obtained by Abraham in uncircumcision, in order that he might be the Father of, i e afford an assurance to, all that believe, whether Gentiles or Jews, of God's acceptance of them through faith.

Ch. 5. 1, Having been justified by faith, we obtain peace, joy, and hope of Eternal Glory, 8, assured to us, by God's love in sending His Son to die for us, when enemies to him, in order to obtain for us justification through faith in him; 12, which appointment is reasonable, seeing that it was by means of one man, that all men were made aliens to God, 15, which one man, was in his effect on mankind, a type of the Lord Jesus Christ. 20, The effect of the Law was to increase man's guilt, which effect God counteracted by grace.

Ch. 6. 1, To increase which grace, man is not justified in remaining under any Dispensation, that leaves him an alien to God; seeing the dominion of sin over man is destroyed in Christ, 15, but not so destroyed, as to admit

of man's committing sin, because he is not justified by obedience to Law, 17, or as to preclude gratitude to God for the Old Dispensation, although it secured for him nothing after death.

Ch. 7. 1, Obedience to which dispensation however remembering, though appointed by God, may be annulled by God, and its dominion over man terminated, and this in Christ has been done, and done, in order that man might enjoy a Sense of reconciliation to God. 7, For although Law unfolds to man what things are pleasing to God, it also commands obedience, and constitutes disobedience sin, which by reason of man's Appetites and Passions, deprive him of living in a state of reconciliation to God here, and of assurance of glory hereafter, 25, from which state he is delivered, alone, by the grace of God in Jesus Christ our Lord.

Ch. 8. 1, By whom man is delivered from all condemnation, provided he is governed, not by his Passions and Appetites, but by his mind; 11, and not only is condemnation removed, but man has assurance of future glory, of being God's Sons, Children, Heirs, even joint Heirs with Christ; 18, for which indeed Christians, as well as all in expectation of happiness, are appointed to wait, and while waiting, to suffer, 28, Christians however knowing, that all things work together for their good, God having determined that they shall at last resemble his Son; 33, hence nothing can befall them, in which *they are not more than conquerors*, in the Dispensation of Jesus.

Ch. 9. 1, Verily in Jesus; this is the truth; much as the Jews my nation are loved by me, and have enjoyed God's favor and blessings, even being his people, 6, yet may God, as he ever has, choose for his favors, whoever it may please him to select, 24, even as he has done those of all nations, both Jews and Gentiles, through faith in Jesus Christ.

Ch. 10. 1, For Christ annuls the Law as a means of obtaining reconciliation to God, 9, which is secured, by confessing with the mouth, Jesus to be the Lord; and

believing in the heart, that God raised him from the dead ; 14, hence my nation, in respect of time past, is not to be blamed ; for who can confess and believe what they do not know ; 18, *but now is the sound gone out into all the earth, and the words to the ends of the world.*

Ch. 11. 1, Certain it is, that God has not cast away his people, 5, He having through His grace selected a remnant, the rest being blinded ; 11, and so selected, as that the Gentiles should participate in the blessing ; 18, yet not so as that they may despise the rejected Jews, who can and will be again accepted, unless they continue in unbelief.

Ch. 12. 1, And in Christ man is not to estimate himself too highly, since God has divided the measure of faith, and so made each necessary to the entire Body. 10, Christians ought therefore to promote, in every way, the honor of others.

Ch. 14. 1. Christians are not to despise each other, or refuse brotherly intercourse, on account of difference of opinion ;

Ch. 15. 1, but ought to bear reproaches on that account, 5, knowing that if God pleased, all might think alike ; 8, that Jesus ministered to Jews and Gentiles, 14, that those addressed, were aware of God's benevolence in the admission of the Gentiles, 15, to whom he was appointed a Minister by God, 22, and so, hindered from coming to them, 24, but which he purposed now doing, 30, and in relation to which, he craves their prayers. 33, Benediction.

Ch. 16. 1, Commendation of Phœbe. 3, Greetings to various persons. 17, A charge to mark those that are factious and hinderances to them. 20, Benediction. 21, Greeting from various persons. 24, Benediction.

O B J E C T

OF

ST. PAUL'S EPISTLE TO THE ROMANS.

The object of this Epistle is to shew, that the Gospel unfolds the method for the justification* of man, that God appoints, viz, justification by faith in Jesus Christ; which appointment if man rejects, he can only expect to receive of God, according to his deeds; in relation to which, all shew by their conduct, that they feel themselves to be guilty in the

* Justification as here used, also, as generally used by the Apostle, does not relate to the actual pardon of Sin; but to a state of assurance, that sin will be pardoned, on certain conditions. Man, in consequence of Adam's transgression, becomes an alien to God, and if not obedient in all things to that which his mind instructs him to be right, has no means of removing the guilt incurred, even by a single transgression; and therefore can have no assurance of reconciliation to God in relation thereto. Justification then as here used, is an assurance, that guilt of this nature can be removed, which assurance, in relation to the present time, man secures for himself, by faith in Jesus; yet not so secures, but that the justified man will not receive in accordance to his Penitence and Deeds; "*Tribulation and Anguish, if walking after the flesh; and Glory, and Honor, and Immortality, if walking after the Spirit.*"

sight of God ; for deliverance from which guilt, the Law, separate from Grace, is no advantage ; since Law, as a method of justification, proves that man by nature is not justified ; and that sin deprives man of justification ; and grace, from its own nature being free, "*otherwise Grace is not Grace,*" may be dispensed as God deems best, and so, as regards what man has reason to expect, has been withdrawn by God from the Law in respect of justification, He having revealed a method for attaining that end, by which, *alone*, man is promised to be accepted of Him.